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THE RÔLE OF CATHOLIC CULTURE IN URUGUAY

The spirit of Hispanic America is, first and last, Hispanic and Catholic. By this token the key to a solid understanding of contemporary culture in the Hispanic American nations lies in a true appreciation of the Hispanic and Catholic influences. Yet the study of the Catholic aspect of Hispanic American culture in the national period, isolated by historians from the broad cultural pattern, except in a very narrow sense, is yet to be carried beyond the stage of more or less unqualified generalization. It is hoped that this introduction to the study of Catholic culture in Uruguay will be an incentive to a more exhaustive inquiry into this particular chapter in the general history of Hispanic American cultural development.

I

Uruguay is the smallest of the South American republics. Situated between Brazil and Argentina, Uruguay became an independent buffer state in 1828, and, despite the turbulent character of her early history, the republic emerged with considerable advance in institutions and cultural development.

The nineteenth century witnessed a remarkable growth in population. At the outset of independence the population was only some sixty or seventy thousand. Most of the inhabitants were Spanish, as the warlike Indians had nearly all disappeared, and there were few persons of Negroid ancestry, except along the Brazilian frontier. By 1900 the population had reached the mil-

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lion mark, a figure which has since been doubled, due primarily to the large influx of Spanish and Italian immigrants at the turn of the last century. They have been welded into a patriotic, proud Uruguayan nationality. The center of the country is the capital city of Montevideo, with nearly a third of the total population and the only city in Uruguay of any great size. The rest of the republic is mainly rural, but *latifundia* are practically non-existent. The Roman Catholic religion is professed by the majority of the inhabitants. The 1908 census listed 430,095 as Catholics, 126,425 as Liberals, and 12,232 as Protestants. Uruguay boasts of less illiteracy than any other of the republics below the United States. All things considered, today Uruguay takes a prominent place among the advanced nations of the world.

II

Uruguay is not only the smallest, but also the youngest of the Hispanic American nations, and for this reason her cultural history covers the shortest period of time. In fact the occupation of this region by Europeans is a part of the last chapter in the history of Spanish conquest and colonization in the New World. When all the principal cities of Hispanic America, from Mexico to Bogotá in the north to Santiago and Córdoba in the south, had two centuries of colonial culture behind them, Uruguay was still a vast open country where wild cattle grazed without a master. Several Franciscan Indian missions, where over a thousand natives were gathered and taught the Christian religion and the rudiments of farming and civilized life, and for a time seven magnificent and much larger Jesuit missions, a part of the famous Paraguay Reductions, constituted virtually the sum total of culture on Uruguayan soil. This was the situation at the close of the seventeenth century.

Frontier conditions prevailed throughout the eighteenth century. In 1726, while in the solemn halls of the universities of Mexico, Bogotá, and Quito, scholastic philosophy, jurisprudence, and rhetoric were being taught, and while in sumptuous Lima the viceroy, in his baroque palace, was holding his famous academic gatherings with numerous very learned men in attendance, the

first settlers of Montevideo were setting up their humble homes and plowing virgin soil with the labor of their own hands, and knew no other reading matter than their prayer books. At the close of the eighteenth century, while most of the other colonial cities, from Anahuac to Potosí, had churches, convents, and universities, and famous scholars and men of letters, Uruguay could boast only of her little Franciscan college.

Uruguay presented very humble manifestations of culture at the close of the colonial period and on the eve of the Wars of Independence. It may be said that she did not have time to develop sufficiently in the colonial period to attain any really solid culture, as was the case in the Hispanic American nations of earlier European origin. The Wars of Independence came at the time when Uruguayan society was just beginning to show evidence of a broader cultural development.

But the time element was not the only factor responsible for the late appearance of civilization in Uruguay. For the viceregal capitals of Mexico and Perú were not a century old when they could already boast of a culture which placed them virtually on a par with the great centers of Europe. But they were born under different conditions. Their growth coincided with the period of Spain's greatest cultural flowering, and her greatest period of overseas colonization. By the end of the seventeenth century, which was the eve of Uruguayan beginnings, the great tide of Spanish immigration to America was dying down. Besides, Uruguay offered no fabulous treasure, no gold or silver mines, no tropical products, nor a large servile race, but only vast rolling plains; and on the bare horizon and in the forests one had to face the arrows of hostile Indians.

A French traveller, who visited Montevideo in the middle of the eighteenth century, writes that the house of the Governor had the ground for a floor, and so little furniture that it looked more like the house of a peasant. If this was the character of the principal household, one may imagine how the others were. This austere simplicity persisted until the end of the colonial period. The people got up at dawn and went to bed with the ringing of bells at sundown. The bells of the Iglesia Matriz regulated the

life of the inhabitants, who were devout Catholics, faithful to the precepts of the Church. From its founding, in 1726, Montevideo was a frontier parish of the diocese of Buenos Aires.

The small military outpost might have remained isolated and insignificant even longer if a new and unforeseen source of wealth had not been found—the industry which grew from a few horses and cattle which had been left by early Spanish explorers, and which had multiplied prodigiously on the grassy plains. This led to a second movement of Spanish population into Uruguay in the last half of the eighteenth century. Rapid development followed.

From the cultural viewpoint, it is important to keep in mind that this awakening of the Uruguayan settlements to their first extensive independent development coincided with the growing influence of the French encyclopedists upon Spanish culture. In other words, Uruguay was not born under the direct influences of the early Spanish-Catholic colonial tradition. Rather, her first real cultural beginnings date from the eighteenth century, when Spain, under the Bourbon dynasty and the politics of French-ified ministers, was bowing to French influences alien to her traditional Catholic character. Although Uruguay was Catholic in spirit and tradition from the beginning, this was the intellectual atmosphere in which Uruguayan society was born.

An Englishman who visited Montevideo in 1807, told, on his return to London: "On my arrival there one of the objects of my investigation was to find a book shop, and upon seeing over the door of a private home a sign stating that books and paper were sold there, I entered. I asked for various Spanish works such as the *Quijote* and *Padre Feijóo,* but they were not to be found, nor were they known. The most notable works which I discovered were one in Latin . . . an old book in English . . . a French treatise on the anatomical structure of the human body, and three great folios on theology in Spanish, besides a list of books prohibited by the Inquisition . . ." "This," said the Englishman, " may give an idea of the literature of the region."

The Englishman refers to the public sale of books. To that extent his observations are valid. But it must not be inferred that

the books the Englishman saw were the only ones known to anyone in Montevideo. As a matter of fact, at the very period referred to in this account, there were besides the small library of the Franciscan Convent of San Bernardino—which, incidentally, was not used exclusively by the friars—various modest private libraries. Among some of the early men of letters of the city in the period after 1800, Fathers Pérez Castellanos and Larrañaga had in their homes numerous works on philosophy, science, and literature. Naturally the public sale of books was at that time negligible, because the great majority of the people were illiterate.

However, the only important center of culture in the city during the colonial period was the Franciscan convent. The Franciscans have been justly called the pioneers of Uruguayan civilization. They were responsible for the little primary and secondary education in the country from the founding of Montevideo to the establishment of national independence. In 1745 the Jesuits established themselves in the city, and opened the first primary school; but after their expulsion in 1767, the town council turned the school over to the Franciscans, who were in charge until the end of the colonial period. It is also of importance to note here that in 1795 was founded the first free school in Montevideo, a school for girls under the direction of the Dominican sisters, who were the first women teachers in Uruguay. The success of the enterprise led to the establishment of similar schools for boys. By the seventeen eighties, the city had greater aspirations, and advanced courses in philosophy and theology were inaugurated, but they were short-lived. Ambitious Uruguayan students still had to go elsewhere for their higher education.

III

The first fifteen years of the nineteenth century were the golden age of Uruguay's colonial period. It was the era of the first creole generation of men of letters, who began their training under the Franciscans in Montevideo, and finished their studies in Buenos Aires, Córdoba, or Charcas. It was a generation composed mostly of priests: Pérez Castellanos, Dámaso Larrañaga, Juan P. Martínez, Fray Benito Lamas, Monterroso, and others.

Father Castellanos, the first native Uruguayan priest, and a famous naturalist, came to possess one of the best private libraries of his time, and the best in Uruguay, which he donated to the government. The government made it the nucleus of the first public library in Montevideo—later the National Library.

Father Larrañaga was a naturalist of world-wide fame. As librarian, and in the field of primary and secondary education, he was an important figure in the development of Uruguayan culture. He founded the influential Lancastrian School opened in 1821; and the first proposal for the establishment of a national university was read by him, in the capacity of senator, in the National Assembly of 1832, a proposal which resulted in the *Casa de Estudios,* later to become the National University.

Fray Benito Lamas was also important in promoting education and culture in Uruguay. In 1815 he took charge of the only primary school in existence at the time, which was called the *Escuela de la Patria,* and which is of special interest because it was the first school in which were taught civic doctrines in defense of national independence. He was also director of the first secondary school established after independence.

In other phases of Uruguay's cultural history the Catholic Church played a prominent rôle. Shortly after the first printing press was set up in 1810, appeared the *Gaceta,* Uruguay's first newspaper, published by the Franciscan Fray Cirilo Alameda. From this same press was published in 1816 the "Oration Inaugurating the Public Library of Montevideo," by Father Larrañaga, a sixteen-page booklet which was the first literary publication by a native author to appear in Uruguay. "La lealtad más acendrada," by Father Martínez, written and produced in 1808, was the first theatrical production and also the first literary work by a native author produced in the country. The second theatrical production, "Sentimientos de un patriota," was the work of Bartolomé Hidalgo, who had received all of his education from the Franciscans of San Bernardino. Hidalgo is also important because he was the first one to give lasting literary form to the folk literature of Uruguay.

IV

During the struggle for independence this first flowering of culture was temporarily checked, and war took the center of the stage. As the intellectual leaders of the period the clergy played a prominent rôle in this struggle. They were among the popularly elected members of the *cabildo abierto.* This body, upon news of the abdication of the Spanish king, created an independent *Junta* in Uruguay, on the model of the Seville *Junta,* which had been set up in Spain in defiance of Napoleon's rule. The Seville *Junta* was recognized as representing the sovereign power of the Spanish king until he might be restored to power. On May 13, 1810, the news reached Montevideo that the Seville *Junta* had fallen. At Buenos Aires, the capital of the viceroyalty of La Plata, of which Uruguay was a part, there was immediately demand for a *cabildo abierto.* The bishop of Buenos Aires and twenty-six members of the clergy attended the meeting. Of these, eighteen voted to depose the viceroy, and eleven specified with clarity the principal that in the default of the civil authority the latter automatically reverted to the people, who were its original source.

As the historian Bauzá writes: "Uruguayan society was indebted to them [the clergy] for all of her culture: for it was not from the rude *conquistador,* but rather from the missionary, his companion, and later, the parish priest, that she received primary education, the love for the arts, and the first scientific notions, all of which stimulated her development. . . .Through their close relationship, the people and the clergy were one in their aspirations: and on the occasion of the great revolutionary uprising, both fought together in a common struggle."

This was clearly shown on the occasion of the expulsion of the Franciscans from Uruguay along with forty Creole families, among them that of Artigas, the father of Uruguayan independence, because of their sympathy with the revolutionary movement: in the Franciscan convent Fathers Lamas and Monterroso had been preaching independence. This expulsion was a determining factor in arousing the patriotic people of Uruguay to unite against all foreign domination. The Spanish authorities bewailed the fact that nearly all the Uruguayan clergy had joined the move-

ment for independence. They insisted that the passing of Spanish domination would mean the downfall of the Catholic Church. Despite their protests, Spanish domination was to pass, but the Catholic Church was to remain.

In every phase of the struggle for independence—as soldiers, political advisors, chaplains, and as contributors to the war chest—the clergy were in the forefront. Artigas gave them high praise. Father Larrañaga, the author of the famous "Instructions of the Year '13," vigorously defended democratic constitutional principles. And it was a priest, serving as secretary to Artigas, who explained to the *caudillo* the democratic doctrines of the United States' Constitution, which became the basis of much of his political philosophy.

When the Uruguayan people finally formed an independent republic, the Catholic Church continued to be the most important single influence in both the public and private affairs of the nation. Uruguay's first constitution, in effect from 1830 to 1919, made the Roman Catholic religion the State religion.

V

As was the case everywhere in Spanish America after the outbreak of the Wars of Independence, the readjustment of relations between church and state in Uruguay presented the Vatican with a formidable problem. For three long centuries, the Spanish monarchs, by right of the *real patronato,* exercised sovereignty in practically all ecclesiastical matters in America, thereby eliminating the direct authority of the Holy See. Under these conditions it was virtually impossible for the Vatican to place itself in contact with the new American republics as they took shape without becoming involved in each case in a diplomatic conflict with the Spanish ambassador at Rome. Nevertheless, during the pontificate of Pius VII the policy was adopted of dealing directly with the new governments as they were established, despite Spanish protests.

In 1826 Father Larrañaga was named by papal authority as vicar general of the "Banda Oriental." When the Republic of Uruguay was established under the constitution of 1830, the leaders were all sincere Catholics, and until the death of Father Larrañaga

in 1848 there was no occasion for any conflict between church and state. In appointing the successor to Father Larrañaga, however, the Uruguayan government assumed the *patronato* power. The Holy See refused to recognize this power, yet much unilateral legislation on the part of the civil authorities was tolerated *pro bono pacis*. And so the germ of conflict was ever present.

In the fifties serious problems presented themselves, and in 1861 an open conflict arose. Jacinto Vera, the vicar apostolic, refused to comply with the demands of the civil authorities, who were attempting to dominate the Church, and he was sent into exile. But he continued to govern the vicariate from Buenos Aires. Finally he returned to Uruguay and, amid all the honors of a conqueror, continued in his post without giving the government any explanation for his acts. From that date forward, August 23, 1863, the Church was to enjoy a position of independence and dignity. Vera, the outstanding apostle of the Church in Uruguay since independence, had destroyed decisively the position of extreme regalism, based on the *patronato* power, which the Uruguayan government had attempted to maintain.

However, a tradition of hostility toward the Church continued to exist in influential political circles, a tendency which reached its peak during the administrations of José Batlle y Ordóñez, who was looked upon by the Church as its most bitter enemy.

The separation of church and state as established by the constitution of 1919 was a landmark in the history of the Catholic Church in Uruguay. It brought to an end the impossible situation resulting from the rise of anti-clerical liberalism in government circles and the consequent lack of harmony between Church and State. Today the legal status of the Catholic Church and its members is little different from the situation in the United States. Complete religious toleration is guaranteed by the constitution. The Catholic Church holds title to its property, which is free from taxation, it is recognized in law as a juridical personality, and there are no restrictions on its power to receive outright bequests. Public education has been entirely secularized, but private schools of all grades are permitted, and consequently the Catholic Church continues to maintain its extensive and growing educational system.

VI

During the first half of the nineteenth century, in an atmosphere of constant civil war, although the Catholics showed no unusual vitality, the Catholic Church continued to be the most important civilizing force in Uruguay. During the *Guerra Grande* the Jesuits founded a school in Montevideo and, after the conclusion of the war, a college and seminary at Santa Lucia, where Father Yeregui, later to become the second bishop of Montevideo, was educated. Meanwhile, one of the great amibitions of the Catholic people was the establishment of a bishopric. As early as 1808 the *cabildo* of Montevideo made a request to that effect. The petition was repeated in 1825, and again in 1861. In 1864 Jacinto Vera was made Titular Bishop of Megara, and in 1878 Father Yeregui's special mission to the Vatican resulted in Vera's appointment as the first bishop of Montevideo.

The great development of the Catholic Church in Uruguay dates from the time of Bishop Vera. The *Seminario Conciliar* was established, and Uruguay for the first time developed a native-born clergy. Bishop Vera's unusual missionary zeal led to the creation of a veritable school of missionary bishops, transforming the Catholic spirit in Uruguay into a vitally active and apostolic force. When Vera became bishop there were only three religious communities and very few religious; but during his time the number was multiplied, and numerous new schools, colleges, hospitals, and charitable institutions were established.

During the last decades of the nineteenth century, Catholic laymen made many important contributions to the nation's culture. Among the most conspicuous may be mentioned Dr. Joaquín Requena, the renowned legal authority and codifier of laws; Don Francisco Bauzá, Uruguay's famous historian, author of the *Historia de la dominacion española en el Uruguay* (a two volume work indispensable to students of Uruguayan colonial history), and the most celebrated parliamentary orator of his generation; and Dr. Juan Zorrilla de San Martín, the finest poet Uruguay has produced, author of the nation's great epics *Tabaré, La Leyenda Patria,* and *La Epopeya de Artigas.* Among the clergy, Dr. Mariano Soler

attained national recognition as an apologist, and also as an archeologist, in which field he published several important works.

This period saw also the founding of *El Bien Público,* a Catholic daily which many competent critics describe as the outstanding Catholic newspaper in South America today. The Catholic Club, an important Catholic center, was also founded during this period, as well as the influential *Círculo de Obreros Católicos* (Catholic Workers' Organization), which has branches throughout the entire Republic.

VII

A cursory glance at the intellectual history of Uruguay will reveal some of the principal problems which the Catholic Church has faced during the past century. In a general way they were not unlike those that were to appear in Spain and in the rest of Hispanic America. As I have already pointed out, in the eighteenth century Bourbon Spain fell under the influence of ideas which were alien to her traditional Catholic character. In the nineteenth century this trend continued and took on new ramifications.

Prior to the thirties the Catholic clergy had dominated the intellectual life of Uruguay. The generation of the thirties and forties, formed in the *Casa de Estudios,* although still Catholic in spirit, was definitely tinged with the new liberal social and economic doctrines which were a part of its romantic idealism. By the fourth decade of the nineteenth century, Uruguayan intellectuals were turning directly to France for inspiration, relegating Spanish intellectual influences more and more to the background as the century progressed. In literature the Catholic poet Acuña de Figueroa kept the Catholic spirit alive, but he seemed to represent an age that was passing. In the forties a more cosmopolitan note was added when, due to political turbulence in Argentina, a number of Argentinian intellectuals took refuge in Montevideo. Until the seventies a form of romantic liberalism—yet with a Catholic tinge—was the dominant intellectual trend. But as the century progressed, more and more apostate Catholics came to fill the ranks of Uruguay's intellectuals.

The next generation, that of the nineties, developed under the spell of positivism and modernism. Varying degrees of anti-clericalism and free-thinking, ranging from Rodó to Batlle y Ordóñez, are represented. Intellectually it was a period of decadence. While in Spain at this time the great Catholic scholar Menéndez y Pelayo was calling for a return to traditional values, Uruguay also had men of letters among the defenders of the Catholic tradition: Zorrilla y San Martín, Bauzá, and Bishop Soler.

During the past two decades, Uruguay's liberal intellectuals seem somewhat disillusioned and less militant. They now bewail the superficial character of Uruguay's secularized agencies of culture. Among other things they point out that the State University is no longer a true cultural force, but rather a mere agency of utilitarianism, having adapted itself solely to the socio-economic needs of the present day, and lacking in the cultural elements necessary to develop a flourishing of the sciences and the humanities. In this less hostile atmosphere the Church has grown stronger both as an institution and in its cultural influence.

VIII

The gradual disappearance of the exaggerated cleavage between church and state, and also the recent reaction against the ultra-liberal tendencies of the last thirty years of the nineteenth century, are perhaps evidences not only of the intelligence and character of Catholic leadership in Uruguay, but also of the underlying incompatibility of such developments with Uruguay's basic cultural pattern. This may be best illustrated by the successes and failures of the arch-liberal Batlle y Ordóñez, under whose leadership in the first two decades of the twentieth century the most exaggerated form of anti-clerical and atheistic liberalism was at its height.

Batlle and his followers were for the most part apostate Catholics; in fact, Batlle had been one of the founders of the Catholic Club of Montevideo. But now, from the rostrum and from his newspaper, *El Día*, Batlle attacked the Catholic Church bitterly, and attempted to build up by drastic legislation an anti-clerical and godless spirit in the land. The fact, however, remains that whereas much of his political, economic, and social legislation has been of fundamental importance in the material progress of the

nation, nevertheless, his exaggerated program with regard to the Church has not been successful.

In 1905, when Batlle ordered the removal of the crucifixes from the rooms of all state-controlled hospitals, it aroused the ire of Uruguay's semi-idealistic Liberal, José Enrique Rodó, who wrote a number of articles in protest, later published under the title *Liberalism and Jacobinism.* Although a free thinker, Rodó believed that the Crucifix, as a symbol of Christian charity, had a place in the hospitals of the nation. And later, when Batlle proposed the abolition of all Catholic schools, many prominent Liberals defended the Catholic position, and the proposal was defeated. The reaction to the Batllista program led among other things to the founding of the Civic Union Party, a non-clerical Catholic political party. Over a quarter of a century it has played an important rôle in national politics. One of the most important sections of Uruguay's constitution, the section entitled "Rights, Duties, and Guarantees," is the work of Dr. Joaquin Seco Illa, the recent leader of the Civic Union Party.

Three outstanding members of this Catholic Party have recently been appointed to important posts in Europe: Professor Lacalle at Geneva, Dr. Regules at the Hague, and Dr. Seco Illa at the Vatican. Official diplomatic relations with the Holy See had been broken off during the administration of President Batlle. Don Alfredo Baldomir, now president of the Republic, promised in his pre-election campaign that he would reestablish relations with the Holy See, and within a year after his election he fulfilled his promise.

IX

In recent years there has been a general normalization of Catholic relations in public life. A number of nation-wide manifestations of Catholic Action, such as the establishment of federations of Catholic youth on a remarkably large scale, and such public acts of faith as the annual Corpus Christi procession in Montevideo, attended by over 150,000 of the faithful, and the attendance of over 500,000 Catholics at the Third National Eucharistic Congress in Montevideo in 1938 are, in their way, evidences of the vitality of Catholic culture.

In 1896 the diocese of Montevideo was elevated to the status of an archdiocese, and the suffragan dioceses of Salto and Melo were established. Today, in the three dioceses of the Republic, there are 450 clergy (150 secular and 300 regular); ninety-five parishes; 148 religious communities (sixty-one of men and eighty-seven of women); three seminaries (including the Seminario Mayor Interdiocesano y Menor Metropolitano in Montevideo, under the direction of the Jesuits); and eighty-eight Catholic schools and colleges. Twelve of the Catholic colleges are corporate colleges of the State University.

Despite the secularization of public education, of the cemeteries, and of public life in general, the Catholic spirit has continued to grow with a methodical tenacity, the significance of which is not fully appreciated by most foreign observers. The Catholic Church, which represents well over half the total population, is a vital cultural force in Uruguay today.

J. MANUEL ESPINOSA.

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* Father Sallaberry, rector of the Seminario Mayor Interdiocesano y Menor Metropolitano de Cristo Rey, Montevideo, is one of Uruguay's leading Church historians.

THE RÔLE OF CATHOLIC CULTURE IN BOLIVIA

Although most writers find that relations between Church and State in Bolivia have been uninterruptedly friendly,[1] this conclusion can be accepted only with reservations. While the government has contributed in varying amounts to the support of the Church, yet conflicts have arisen through the false assumption of the rights of patronage as inherent in the government,[2] and the unfortunate effect of the meddling of the secular power in spiritual affairs has been to hamper and even paralyze the Church's activity.

When Bolivar omitted any mention of an official religion in the constitution that he wrote for Bolivia, the deputies of the constituent congress added an article making the Roman Catholic religion official, to the exclusion of any other public cults.[3] Not until 1871 was even a limited tolerance permitted by law, and not until 1905 were other cults given complete freedom;[4] and even then the pressure had come not from the nation but from those in power who were interested in attracting immigration from northern Europe and the United States. No government known to be hostile to the Church could command any general support among the people, and not a few administrations have been positively interested in the Church. The national legislature has always numbered priests among its deputies,[5] while presidents have often publicly sought the advice of bishops.[6] Yet the State has definitely impaired the work of religion. Bolivar, in spite of his conviction that a State could not govern consciences nor watch over the fulfillment of religious laws, inserted into the Bolivian constitution a

[1] Mecham, J. Lloyd, *Church and State in Latin America,* Chapel Hill, 1934, 222-223.

[2] Levilliers, R., *Organización de la iglesia en America,* Madrid, 1919, sets forth this view.

[3] Mecham, *op. cit.,* 221.

[4] *Ibid.,* 223.

[5] Sotomayor Valdés, *Estudio historico de Bolivia,* Santiago, 1874, 412.

[6] Sanjinés, J., *Apuntes para á historia de Bolivia,* La Paz, 1864, 37.

much more severe and harsh patronage than Upper Peru had ever known. This was the more unfortunate, as the laws were to be in the hands of men who sorely lacked the knowledge of theology and canon law which the Spanish civil authorities regularly possessed. Under the Bolivian constitution of 1826—essentially unchanged today as far as patronage goes—the Senate was delegated the power (1) to make ecclesiastical regulations that would legislate for the Church in disciplinary matters, (2) to propose in triple lists names of candidates for appointment as archbishop, bishops, canons and prebends of the cathedral, (3) to make laws for the exercise of the patronage and issue laws on all ecclesiastical subjects which had any relation to the government, and (4) to examine and approve or disapprove conciliar decrees, and papal bulls and briefs.[7] Furthermore, the president of the Republic had the power of proposing candidates to fill vacancies in parishes. From the moment these uncanonical prerogatives were appropriated by the government, it became impossible to obtain a concordat. Ex-president Santa Cruz, while minister plenipotentiary in Europe, opened negotiations with the Holy See and obtained, in 1851, a concordat,[8] but the Bolivian legislature refused it because ratification of the document as it stood would have been an acknowledgment that patronage is not a power inherent in the State but a privilege granted by the Pope.[9] A little more than ten years later, in 1864, a second concordat was negotiated, but no concordat that rested on canon law could have passed a Bolivian legislature of that era. According to a speech made by one of the deputies at this time, the legislature was " saturated with bombastic liberalism " and in it there were Catholics, so-called, who were scandalized by the notion of a Church as free in its organization and in the exercise of its rights as the Catholic Church in the United States.[10] In 1901, when the Holy See sent a delegate and envoy extraordinary to draw up concordats with Ecuador, Peru and Bolivia,[11] again

[7] Mecham, *op. cit.*, 221.

[8] *Ibid.*, 224-225.

[9] *Ibid.*

[10] Sotomayor Valdés, *op. cit.*, 415.

[11] These other concordats have since been negotiated.

the legislature failed to come to any agreement, although the people and many of the deputies were anxious for such a concordat. Up to the present, the situation continues unchanged.

All dealings between the government and the Holy See short of a concordat could be arranged on the principle of the acceptance of a fait accompli, and on this basis appointments have been made and diplomatic relations maintained. During the last century, the nation sent chargés d'affaires [12] and ministers plenipotentiary to Rome, although the Holy See sent no representative in return. The government dealt with the legates and special envoys sent to neighboring countries,[13] or with the Apostolic Delegate of Lima.[14] In 1908, with the sending of a papal envoy extraordinary, regular diplomatic relations were established.[15] In 1917, the Holy See sent its first internuncio to Sucre; in 1924, an envoy extraordinary; and, in 1925, Bolivia was raised to a nunciature of the second class.[16]

The government, however, held to its own interpretation of patronage, although many of its leading men were distressed to see the freedom of the Church dependent on the whim of every change of administration. Pamphlets appeared from time to time during the century denying the principle of patronage and asserting the independence of the Church,[17] and, in the legislature in 1864, Mariano Baptista, the deputy quoted above, made a long and brilliant speech [18] declaring that liberty for religion is liberty for the constitution of the Church and not an absurd permission to believe a certain body of dogma. Protests, however, were in vain.

[12] During the greater part of the 19th century, Bolivia maintained one minister plenipotentiary in Europe who visited the Holy See as he did the capitals of secular governments.

[13] Eyzaguirre, V., *Los intereses católicos,* Mexico, 1863, II, 320 ff.

[14] Pierini, F., *"Un nuevo capítulo de historia eccl. nacional"* in the *Revista de la Academia de hist. eccl. nacional,* vol. I, no. 4, Sucre, October, 1934, 263, note (3).

[15] *Ibid.*

[16] *Ibid.*

[17] René-Moreno, G., *Biblioteca Boliviana,* Santiago, 1879, Items 1131, 2570, 2837, 2845, 2930, 2943, 2944, 3032.

[18] Sotomayor Valdés, *op. cit.,* 413-422.

Regalistic ministers of cult overnight became "mitered governors": Monroy, who dismembered the archdiocese without consulting the archbishop; Bustillo, who imposed a punishment on the archbishop for having expressed an objection to government interference in church rights; Renjel, whose ideas on the jurisdiction of the two powers could find no justification in either civil or canon law; and Evaristo Valle, the minister under President Linares.[19] Perhaps there is no better way to illustrate the incredible interference of the government than by giving a few of the "reforms" [20] attempted by President Linares and his minister:

1) that Bishops submit to the government the original canonical process of every aspirant to the priesthood
2) that all pastors return to the seminary for four months to study
3) that municipal authorities administer the parish finances
4) that all cases pending in ecclesiastical courts be published in the daily press every four months, with all details of accusations
5) that the monasteries of the Franciscans and Mercedarians in Cochabamba be closed since it was difficult for the government to enforce its will in a cloister.

Even though abuses did exist, action by the government only laid the stigma of opprobrium on the persons involved, and, by taking discipline out of the hands of duly constituted authority, made canonical punishments ineffective or impossible. There was, also, the obvious danger that out of the disorder an heretical church might spring up, but the Catholic instinct of the people prevailed and in the legislature the more detrimental proposals were invariably voted down.

Among the most important functions claimed under patronage are the erection of sees and the choice of bishops, and these functions even more than others have suffered from the ignorance or carelessness of the government. There were three sees in Upper Peru: La Plata (Sucre), erected in 1552, and raised to an archbishopric in 1605, and La Paz and Santa Cruz, both erected, also, in 1605. In 1847, Cochabamba was set off from La Plata, and, in 1925, other parts of the archdiocese were made into three new sees.

[19] *Ibid.*, 412.
[20] *Ibid.*, 475 ff.

A glance at the map shows how inadequately this territory has been provided with episcopal supervision and what demands must have been made upon its archbishops and bishops. At the beginning of the Republic, in 1825, two of the three sees in Bolivia were vacant.[21] The Republicans had driven out the scholarly and able Archbishop Moxó and the fiery Bishop La Santa of La Paz, and General Sucre had forbidden entrance to the Spanish appointee [22] who was to have succeeded Moxó. In the fifty-six years following the arrest of Archbishop Moxó, the see was vacant for thirty-four years, and, then, for the next twenty years, was occupied by Archbishop de Puch, a man of sterling character, but absolutely devoid of initiative.[23] Thus, in the little less than three quarters of a century, from 1815 to 1885, years in which Bolivia came into nationhood and faced reconstruction that depended in a large measure on the Church, the see of La Plata, which in number of parishes represented over half of the country, was vacant thirty-four years, just half the time, and for twenty-seven more years was administered by a bishop who, by nature, shrank from originating any positive policy. The sees of La Paz and Santa Cruz, and later, Cochambamba were equally unfortunate. Moreover, according to Baptista,[24] the government made threats and raised obstacles to any activity they might undertake, and prevented them from waging the consistent campaign which the situation demanded.

Probably at no point of church administration has the government's usurpation of the authority of bishops struck so vitally as at the seminaries. Clauses 1 and 2 of the so-called reforms of Linares, given above, are illustrative of the exclusion of bishops from the management of seminaries during the nineteenth century. St. Christopher's in Chuquisaca, or Sucre, dates back to 1595, and was renowned for its excellence. In the middle of the eighteenth century, it had an enrollment of one hundred and fifty students;

[21] Leturia, Pedro, S.J., *La acción diplomatica de Bolivar anto Pio VII, 1820-1825,* Madrid, 1925, 109-110.

[22] Taborga, M., notes of: "Razón de los . . . Obispos y Arzobispos de los Charcas," *Revista de la Academia de la hist. eccl. nacional,* Sucre, vol. I, no. 5, 337-338.

[23] *Ibid.,* 338.

[24] Sotomayor, Valdés, *op. cit.,* 422.

but, in 1767, when the Jesuits were expelled, both professors and students were taken from their work and pressed into service on the faculties of the university and its preparatory school.[25] From that point, the principal seminary of the country fell into a decline. Forty years, later, Archbishop Moxó found the seminary in a state of decadence and refused to assign any more students until both the course and the faculty were improved.[26] It is all too plain that the course was infected by the ideas of French atheists. As for the faculty, if we can judge by some of the priests who figured in the War of Independence, their idea of seminary training by no means coincided with that of the Council of Trent. In the midst of this situation the war cut short Moxó's reforms and closed St. Christopher's, together with the other seminary of the country, St. Jerome's in La Paz. Fifteen years later, in 1826, Bolivar reopened St. Christopher's and made it the one general seminary of Bolivia; but since he allowed only twenty-four seminarians, four from each political department, it is clear that his intention was to control the number of priests.[27] In 1830, President Santa Cruz reopened St. Jerome's, but he destroyed the usefulness of both seminaries as preparatory institutions for the priesthood by secularizing them and making them part of the university system.[28] For nearly thirty years after, theology courses could be obtained only in inferior state universities and, as a natural consequence, by 1857, the number of theological students in the whole country was reduced to seventeen.[29] At this time, the vicar general of La Plata gave utterance to a warning[30] that the secularization of the seminaries was resulting in a general decadence of devotions, of the clergy, and of religion itself, and working havoc in society. In 1859, President Linares restored the direction of the seminaries to the dioceses and the bishops bravely took charge of their semin-

[25] Cidad, P. Eutiquio, C. M., "El seminario Conciliar" in *Revista de la Academia Ecclésiastica National*, Sucre, vol. I, no. 5, December, 1938, 361.

[26] René-Moreno, *Ultimos días coloniales en el Alto-Perú*, Santiago, 1896, 317.

[27] Cidad, *op. cit.*, 361-362.

[28] *Ibid.*, 362.

[29] Arguedas, A., *La Dictadura y la anarquía, 1857-1864*, Barcelona, 1926, 26 ff.

[30] Sotomayor Valdés, *op. cit.*, 120.

aries—in Sucre, La Paz, and Cochabamba—at the moment when the country was economically prostrate and intellectually in darkness. Not many years later, the bishops yielded to the entreaties of fathers of families to open the seminaries as colleges of liberal arts.[31] This was a dangerous concession from the point of view of the seminaries, but it did provide a religious education for the large number of young men who took advantage of it.[32] In 1900, the government in a campaign against Catholic education, passed new laws [33] limiting the teaching to strictly theological courses with the view to abolishing Catholic training for the professions. Hostile as the government's action was meant to be, in the long run, it restored the seminaries to their rightful function in the plan of the Church. While Cochabamba was obliged for financial reasons to close its depleted seminary and to send its seminarians to La Paz for the next twenty years,[34] St. Christopher's at Sucre and St. Jerome's at La Paz were reorganized, staffed with the Lazarist Fathers [35] and maintained henceforth in accordance with the Council of Trent. Up to 1903, the government allowed the seminaries a small subsidy in the form of scholarships, but since then the dioceses have had to support their own seminaries. There has never been enough money and, therefore, always too few seminarians. Because there is not enough money to pay professors and to board students, there are now no more than one hundred seminarians for the whole country, approximately the same number as in 1900.[36] Bolivia, according to Archbishop Pierini,[37] needs seven preparatory seminaries, one for each diocese, and, at least, one or two major seminaries, with three hundred students in all.

That education or the lack of it has always been the bane of the Bolivian clergy is abundantly clear from history. If we go back for a moment to colonial days, we find that a native clergy de-

[31] Cidad, *op. cit.*, 362.

[32] *Hombres Ilustres de Bolivia* (Who's Who), La Paz, 1920, 215.

[33] Cidad, 363.

[34] Pierini, *Obras*, VIII, 23.

[35] Cidad, 363.

[36] Official Statistics, 1903.

[37] Pierini, *Obras*, VIII, 103.

veloped earlier and more rapidly in Upper Peru than in several of the nations now more advanced;[38] even as early as 1682, the Archbishop of La Plata appealed to the Congregation of Rites on the subject of ordaining Indians and mestizos.[39] On the roster of the Jesuits of Lower and Upper Peru,[40] in 1767, approximately one half were born in America, and, while there are no data as to parentage, it may well be assumed that many, if not most of them, were of Indian blood. In Cochabamba, at the time of the War of Independence, there were nearly one hundred mestizos among the secular clergy,[41] and it must be kept in mind that mestizos more white than Indian are regularly listed as white. The same was relatively true in Oruro and La Paz,[42] and even in Chuquisaca the mestizo priest moves across the page of the war, giving testimony of his pervasiveness, if not of his predominance.[43] It is evident that a numerous native clergy, well trained, would have insured the steady development of Christian culture, but, outside of the novitiates and the seminary of Chuquisaca, up to 1767 no organized system of ecclesiastical training existed. If the mestizo clergy of Cochabamba were of poor intellectual and moral fibre, as Archbishop Moxó complained, it was their education that was chiefly at fault. Because of distance and financial considerations, those priests must have been ordained without attending the seminary; in fact, throughout the last century, the majority of priests must have made their studies—as in the Middle Ages—under the personal direction of another priest. Even under this arrangement, there have been either too few priests to cover the parishes or too small a margin to permit bishops any latitude in removing unsatisfactory priests from office.

Priests, moreover, reflect the society from which they are drawn. Society in Bolivia consists of the illiterate Indians, the restless cholo and the semi-educated white, impregnated with

[38] René-Moreno, *Ultimos días*, 146.

[39] Hernáez, F. J., *Colección de Bulas*, 2 vols., Brussels, 1879, vol. I, 95.

[40] *Documentos literarios del Perú*, 11 vols., Lima 1866-1873, vol. IV, 168 ff.

[41] *Ultimos días*, 314-317.

[42] Arguedas, *La fundación de la república*, Madrid, 1921, 35-36.

[43] *Ibid.*

materialism. None of these groups can be said to offer promising soil for a priestly vocation. René-Moreno says [44] that in the last years of the colonial regime, the clergy sprang from the whole people, with roots deep in every class. During and after the War of Independence, the clergy suffered along with the rest of society and were impregnated with the indifferentism and ignorance of their surroundings. With seminary training further handicapped, as we have seen, the educated classes, which should have furnished their quota, were loath to enter the priesthood. As a Bolivian priest wrote recently in an article [45] on the formation of a national clergy: "In Bolivia, nothing is done to give dignity to the clergy, nothing to furnish a superior education, nothing to nourish the noble and lofty ideals which God plants in the hearts of many young men so that they may hear their call to the priesthood; on the contrary, a great deal is done to depreciate the vocation, to heap scorn upon those who follow it, and to choke whatever noble aspirations might lead youth to it." Yet, not withstanding these well-nigh hopeless conditions, the priest has held the affection and respect of his flock. René-Moreno mentions [46] the reverence the Indian of the revolutionary era possessed and attributes it in part to the fact that the Indian had seen the Spanish government take religion into account and accept its moral code. Today, in spite of the divorce between government and religion, in spite of the undoubted presence of immoral priests, in spite of demagogues and Protestant agitators, he retains that same reverence. The Protestant missionary gives testimony of this fact, though he phrases it in alien expressions: "Greater progress was expected in the Cochabamba district, but, as in so many agricultural districts, fanaticism is strong"; "missions were abandoned in Tarija and Chuquisaca" (these are the great Catholic centers); "the Aymaras and the Quechuas have accepted the domination of Rome in all things to the point of fanaticism"; "the Quechuas are especially faithful to the priest." [47]

[44] *Ultimos dias*, 146.

[45] Pierini, *Obras*, VIII, 237—quotation from "Cochabamban priest" (1922).

[46] *Ultimos dias*, 92-93.

[47] Browning, W. E., Ritchie, J., and Grubb, K. G., *The West Coast Republics of South America—Chile, Peru, Bolivia*, New York, 1930, 132-137.

Archbishop Pierini takes up the matter of immorality among the clergy in a pastoral letter dated May, 1918,[48] and has this to say:

> Our indignation has often been aroused by the calumny against priests spread among gossipers and sometimes, unjustly, published in the press. . . . Those who speak thus do not know the great material and spiritual sacrifices which the exercise of the ministry in vast and remote parishes demands, the religious zeal which drives priests to promote the spiritual well-being of their flocks, the buildings and repairs made at the expense of the priest's health and usually at his own expense. We who do know the work of the clergy bow before their zeal, their labors and their virtues.
>
> There are among us some priests, few indeed, whose conduct, unworthy of their priesthood, causes censure to fall on the whole body of clergy.
>
> Protestant propagandists are exploiting the lack of education and moral iniquity of those few—There are Catholic men, too, who affected by the ideas of Voltaire, boast of their anti-clericalism."

Because of the intimate knowledge of Bolivia which Archbishop Pierini possesses, his testimony should dispose finally of the impressions created by non-Catholic writers like Haenke, Walle and Grubb who profess to have found the entire Bolivian clergy gross and ignorant.[49]

It is thrilling to realize the vitality of a religion that can persist actively under such cruelly adverse conditions. It is amazing that with Catholicity, humanly speaking, done to death by enemies and errors, there should still remain a Catholic culture. But it must be conceded, to the honor of the Bolivian people, that beneath the stunted and twisted intellectual development that should have throttled it they still retain a primitive but indomitable Catholic culture. Like an underground stream this culture flowed unseen under the barren and scanty state-controlled education of the nineteenth century. Education was indeed a new venture for the State. In colonial days, it had been under direction of the Church; in the Indian villages it had been the obligation of pastors, and

[48] Pierini, *Obras*, VIII, 20-21.

[49] Haenke, T., *Descripción del Perú*, Lima, 1901, quoted in Armentia, N., *Relación . . . de las misiones franciscanas . . .* , La Paz, 1903, 71-73; Walle, P., *Bolivia, her people and resources*, New York, 1914, 147; Browning, *op. cit.*, 124.

on haciendas, of priest and proprietor; in the cities it had become the special work of the Jesuits. After 1767, the Jesuit schools gradually petered out and the War of Independence obliterated the little rural parish schools. In 1826, the national legislature closed those monasteries which war and exile had depleted of personnel, took whatever funds and income existed, and established trade schools in the cities.[50] The instruction was of so elementary a character that it was of no practical use, and, falling into incapable hands, these schools were closed to avoid further exploitation.[51] President Santa Cruz, in 1830, set up a few primary and secondary schools, some trade schools and two new universities; but the effort was a failure and by 1845 it had to be begun all over again under a new decree. So little did either attempt achieve that an historian could write in 1850: "Even the idea of culture is lost in Bolivia."[52] Belzu, president from 1847 to 1855, who had risen on the shoulders of the masses, flattered the latter by encouraging idleness and fomenting a semi-barbarianism in which only the bestial appetites of the physical man were taken into account.[53] Linares, the great reformer, 1857-1861, attempted to restore the elements of civilization to a crushed people, but his efforts were largely in vain, as he had neither money nor men qualified for the task. From 1864 to 1872, the crude Melgarejo, was president and education reached a depth that is scarcely credible.[54] After Melgarejo, the first year of each administration was marked by new paper decrees. Teachers' examinations were regularly posted but no applicants appeared. The story of a wandering Spanish school master who came to Sucre in the eighteen eighties gives a picture of the utter desolation of that period. He set up a private school and the best families of the capital flocked to him, grateful to be relieved of their vain search for private tutors. "The Bolivians are bright," he wrote, "but education

[50] Santiváñez, José M., *Rasgos Biográficos de Adolfo Ballivián*, Santiago, 1878, 71.

[51] *Ibid.*, 114.

[52] Arguedas, A., *Historia general de Bolivia*, La Paz, 1922, 146.

[53] Arguedas, *La dictadura*, Intro. xiv-xvi.

[54] *Ibid.*

has fallen into dire ways." And he goes on to quote a member of the aristocracy who said to him: "We are cultured without books; something the Argentines, Chileans and North Americans cannot understand." [55] Truly we can understand it. It is what the Slavs call heart-culture. It is the completeness of the Church in action. The classic example is Ireland. It is the power to recognize truth and values without formal information. It is culture up to the capacity of the person to take it and the opportunity of the Church to give it, but it is not the intellectual training in philosophy, history, politics, and allied subjects that makes for skill in the service of a nation or community. And this latter Bolivia had to have if she was to hold her own among nations.

The Liberal Party, which went into power in 1898, embarked upon a policy of foreign loans for national improvements, especially roads and schools, both of which were greatly needed. The latest statistics on schools, public and private, show 2,000 primary schools with an enrollment of 145,000 and 27 secondary with an enrollment of 3,300.[56]

There are universities in Sucre, La Paz and Cochabamba with courses in law, medicine, and science, and three others with one faculty in each, in Oruro, Potosi and Santa Cruz. In Bolivia the word university is used to mean a corporation of all professors, directors and officers employed in teaching or administration of any grade from kindergarten to university.[57] The rector has charge of the complete educational program, while the dean of higher studies directs the university proper. Although the universities were, until recently, the chief object of the government's attention, they represent no genuine educational thought. Scholars of distinction or even professors of average ability were wanting, and formalism seized upon education and destroyed it. The philosophy of St. Thomas upon which the old culture of the educated classes had been built was abandoned and every new school of thought was welcome: first the empiricism of Locke, Condillac, Destutt de Tracy; then, the materialistic monism of Holbach, the

[55] Bayo, C., *Chuquisaca,* Madrid, 1912, 39 ff.

[56] Pan American Union, Washington, D. C., *Bolivia,* 29-30.

[57] Walle, *op. cit.,* 91 ff.

utilitarianism of Bentham, the liberalism of Adam Smith and J. B. Say, the positivism of Comte, the heretical teachings of Renan; and at the turn of the century, the rationalism of the Italian school of Lombroso, Ferri, and Garafalo.[58] All sciences that trained the mind were discredited, and even the most abstruse philosophical writings were reduced to a compendium and merely memorized.[59]

Moreover, when these philosophers were abandoned in other countries and the drift of modern thought took new directions, Bolivia, a generation or two behind the trend, was still accepting them without question as authoritative and making them the mainspring of national life.[60] "We owe our education," said the great tribune Mariano Baptista, "to French books which deny the Church's teachings and make irreligion the price of democracy."[61]

Until 1900, catechetical instruction and Bible history were included in the curriculum of all official schools below university level. In that year, five years before complete religious freedom was granted, the schools were laicised and the teaching of religion forbidden.[62] In 1928, after a quarter of a century of agitation, the Ministry of Education permitted catechism to be taught to Catholics as an extra-curricular subject, after school hours, but on school premises, by a teacher chosen jointly by the university rector and the bishop of the diocese.[63] Even this concession was modified in the Department of Chuquisaca where the rector alone appoints the teacher and only Catholic children who "freely ask" for religious instruction may be included in the class.[64] Since 1936, the people have been using every means within their reach to secure legislation that would include in the regular school session a course in Catholic religion for Catholic pupils. Spokesmen argue that the Church and State are not separate, that the taxes which support the schools are paid by the great majority of the

[58] Sotomayor Valdés, *op. cit.*, 144 ff.

[59] *Ibid.*

[60] Siegfried, A., *L'Amérique latine*, Paris, 1934, 164-166.

[61] Sotomayor Valdés, *op. cit.*, 415.

[62] Pierini, *Obras*, IX, 288-289.

[63] *Ibid.*, 93-105.

[64] *Ibid.*

nation, who are Catholic, and finally, that the nation voluntarily assumed patronage of the Church.[65] However, the latest courses of study issued by the Ministry of Education make no reference to the matter.[66]

So much for education in the cities. What of the Indian of the plateau? For him the nineteenth century brought only neglect. The government ignored him, for its philosophy of opportunism led naturally to the neglect of the weak. The Church saw her work for him destroyed and her resources for reestablishing it taken from her. A representative of Pope Pius IX, travelling through Bolivia in 1863, lamented the absence of religious training for the Indians, and the superstitious practices into which they had relapsed.[67] The Faith survived, but its expression in religious celebration had degenerated into primitive and even gross festivities. Occasionally perhaps, an individual pastor might stoop to encouraging such practices for the money that would keep him alive,[68] but mostly the priest was caught in a vise he had not strength to force open alone. The procession was the form of religious expression the Indian enjoyed best; there was no way of restoring it to a real religious ceremony except by a mighty campaign of education as intensive as the one which in the sixteenth century had taught Christianity to the ancestors of these tribes. Such a campaign was only visionary as long as it had no cooperation from the government. Gibbons, author of a history of Bolivia, made the assertion, in 1922, that the government not only despised the Indian, but actively opposed any attempt whatever to help him, and that it was at that moment engaged in vigorous opposition to the efforts that the Catholic Church was making to organize a movement for the rescue of the Indians.[69] The Church, however, kept on in spite of hindrances. It has been especially fortunate in having three bishops[70] in recent years who

[65] *Ibid.*

[66] *Ibid.*

[67] Eyzaguirre, *op. cit.*, vol. I, 316.

[68] Arguedas, *Ultimos dias*, 148.

[69] Gibbons, H. A., *The New Map of South America*, New York, 1928, 89.

[70] Archbishop Pierini, O.F.M., Bishop Sieffert of La Paz, Redemptorist, and Bishop Antesana of Oruro, of the Immaculate Heart of Mary, also Bishop Pont

before their elevation to the episcopate worked as missionaries, and who came to their sees, consequently, with a thorough knowledge of the Indian and his problems. To them is due a considerable part of the revival of interest in the rehabilitation and education of the indigenous races. In the letter addressed to the hierarchy and clergy, by which Pope Pius XI marked the centennial of the Republic in 1925, His Holiness wrote:

> Not only is he (the Indian) abandoned but he leads an almost servile existence, subject to every kind of vexation and fraud. . . . It is, therefore, right that you, Venerable Brethren and all the Clergy heap upon him the consolations and charity of the Church the more generously in proportion to his need of her ministrations.[70]

That same year, Bishop Sieffert of La Paz invited officials of the government, leading citizens, and the president of the Student Federation of the University of La Paz to study ways and means for an Indian Crusade.[72] They employed a publicity agent to raise funds; considerable money was subscribed and everything was progressing well when there arrived in the early months of 1926, a so-called "university mission," from Brazil, Chile and Uruguay, which caused a change of front in the Student Federation of La Paz. The members of this group together with a few anticlericals, older men, inaugurated a campaign against the Indian Crusade, claiming that the solution of so great a problem should not be given completely into the hands of the clergy. Bishop Sieffert wrote a letter to the president of the Federation of La Paz, reminding him that he—the president—had attended the conferences and had heard the addresses of Bolivia's leading statesmen, and that he must know that the object of the Crusade was solely economic and that the execution of its program was to be directed by the government. In vain the bishop pleaded. With the phraseology of Lenin, the "university mission" killed the Crusade.

A few months later, in July 1926, the caciques and Indian landowners in the Department of Chuquisaca came as a delegation to

of Tarija, of the Immaculate Heart of Mary. Tarija is, however, almost strictly mission territory.

[71] Pierini, *Obras,* VIII, 112.

[72] Pierini, *Un nuevo capítulo,* 267-269; Mecham, *op. cit.,* 229.

Archbishop Pierini with the petition that all pastors be commanded to open schools in their parishes, the Indians promising to take upon themselves complete responsibility for the building of the schoolhouses. The principal cacique addressed the archbishop as follows:[73]

> As the priest, in whom we see the true representative of our God, is the soul of his flock, he has all the necessary authority to work for the happiness of our race, for our sole purpose is to perfect ourselves for the service of God and neighbor . . . with this aim in view, priests must help us to raise ourselves from the prostration in which we find ourselves today.

The archdiocese has five rural vicars, and through them, the archbishop began the realization of the ideal of a school in every parish. The diocesan synod, in 1927, was devoted entirely to the Indian's needs and to the obligation of the *hacendado* or ranch owner to cooperate with the diocese for the religious instruction of Indians living on haciendas.[74] Meanwhile, Father José Zampas, O.F.M., of Potosi, has been instrumental in establishing one hundred and twenty five schools, "escuelas de Cristo," in which the rural Indian is being taught religion, Spanish, arithmetic, singing, and some reading and writing.[75]

Archbishop Pierini gives us a more optimistic, a kindlier idea of the Aymara and Quechua than do the ethnologists. In a letter,[76] the archbishop writes:

> The Indian is not recalcitant to progress . . . he has a decided aptitude for civilization . . . serious, patient, kindly . . . in his home, loving, faithful and never domineering . . . hardworking. When his mind is cultivated, he is capable of achieving success in trades, arts and even in intellectual fields. Many vices are attributed to him—he is considered sly, cunning, dishonest, untruthful, addicted to intoxicating liquor and bloodthirsty . . . perhaps, but these are the faults of human nature and the result, in part, of the stagnation in which he has been kept.

[73] Pierini, *Obras,* VIII, 115.
[74] Pierini, *Un nuevo capítulo,* 269.
[75] Pierini, *Obras,* VIII, 110.
[76] *Ibid.,* 113-114.

In 1931, there began another project of amelioration, called Indianism. A young intellectual Elizardo Pérez, a Bolivian white, moved by pity opened a rural school in Huarizata, a desolate town on the plateau. With the voluntary aid of the community, he and his brother built the school building, including dormitory space, and set up courses in arithmetic and Spanish and the trades. He added a field station for instruction in improved methods of agriculture and the care of cattle. He followed, in point of fact, the plan of the missionaries of the sixteenth and seventeenth centuries, as far as he could, except that he omitted religious instruction. As soon as the school began to function, the government appointed Pérez Director General of Native Education, with orders to build similar schools in other parts of the country. By 1938, he had established thirty schools and held a convention of caciques and other interested Indian leaders. According to an admirer of Pérez and his work, reporting the experiment in a magazine article: [77]

> The results achieved at Huarizata are not such as to support the idea of incorporating the Indian into the nation. . . . The real future of the Indian consists in the rebirth and re-vitalization of the ancient group consciousness.

What does the writer mean by " the rebirth . . of ancient group consciousness"? Does he mean going back to the ayllu in spirit, the resubstitution of the clan for the larger social group? Does he mean planned paganism as in Mexico? He links it with the Mexican movement and, moreover, five Bolivians have recently gone to Mexico at the invitation of that government to study methods of Indian education there.[78] If we judge by the observations of Protestant missionaries, already quoted, and by the petition presented to Archbishop Pierini in 1926, the Bolivian Indians want the Catholic Church, and history certainly confirms our Catholic belief that paganism cannot mean progress.

[77] Lozada, Enrique de., " Huarizata: a study in Andean Culture " in *The Quarterly Journal of Inter-American Relations,* vol. I, no. 2, Cambridge, April, 1939, 22-30.

[78] *Bolivia,* New York, vol. VII, no. 1, 14.

There was another young intellectual who devoted himself to the Indian, back in the eighteen seventies, the zero hour of Bolivia. He was Father Carlos Beltran, the "cura de Quillacas." He wrote in Spanish, in Aymara and in Quechua pleading the Indian's cause.[79] He edited catechisms in both Indian languages, wrote prayer books and other books of devotion. He saw hope for the native only through justice on the part of the white man and the mestizo, and prayer on the part of the Indian. He wrote and published so many books that after a while he established his own Indian language press and called it the press of the "civilización del indio." When he was dying, he addressed himself to the Indians, reminding them of his great love for them and bidding them good-bye with words which, humanly speaking, acknowledged defeat: "When you arouse yourself from your lethargy, do not forget to pray for one who loved you in life."[80] René-Moreno makes a comment on Beltran's work that is equally applicable to Pérez: "It was laudable but not useful, since the civilization of the Bolivian Indian consists in the fusion of his race with the Spanish and in the complete disappearance of aboriginal languages before the complete dominance of Spanish."[81] It is true that a single language is always a help to national unity, though the United States is imposing evidence that it is not essential. But the fusion of the Indian and the present-day white and mestizo Bolivian in the same Christian traditions of society is vital, and this will not come to pass until the government discards its philosophy of opportunism and anti-social liberalism, and until Catholic Bolivians put into practice the recommendations of the popes on social and economic justice.

Protestant missionary boards of Canada, the United States, New Zealand, Australia and Great Britain have been interested in the Bolivian Indians since 1905, when freedom of cults was established. We have already spoken of their work in the east. There are

[79] Medina, J. T., *Bibliografía de las lenguas Quechua y Aymora*, New York, 1930. Items 13-17, 19, 22, 24. Also René-Moreno, *Biblioteca*, 1879, items 583-587.

[80] In dedication of catechism in Quechua, Oruro, 1872—quoted in *Op. cit.*, item 14.

[81] *Biblioteca*, note to item 585.

thirteen sects in all, and several corporations that are interdenominational.[82] One of the latter is the Bolivian Indian Mission, with headquarters in Cochabamba, and the United States Council Headquarters in Florida.[83] The Seventh Day Adventists, the Society of Friends, the Salvation Army and the Young Women's Christian Association also work among the Indians, most of them now with native missionaries. The conversion of Bolivia, as they see it, is mainly a rural problem,[84] and they are approaching it with many material gifts of which the rural population is sorely in need: medical centers, pharmacies, infirmaries, and schools. While their reports state that their progress is very slow and their accomplishment often not permanent,[85] still the entire Bolivian hierarchy is worried,[86] as the Indian is in such need of material aid which the Church has no money to supply and he is so easily swayed by mass action. In the town of Pujsani, for example, a native evangelical missionary, Andrés Chambi by name, sold Bibles to the entire population of illiterate Indians at a good price by telling them that the Bible contained new laws by which they could get lands without paying for them, and years of abundance without work; and, by way of good measure, he threatened them with years of want if they failed to adopt Protestantism.[87] In other towns the missionary has encouraged the neighborhood to burn churches, to set up flaming crosses, to desecrate statues and to give them a mock funeral with Catholic ritual, and in other ways to make a mockery of their faith.[88] Indians rarely know how to read, and so it has been a discouraging process for the Protestant missionary to spread his religion by tracts and Bibles.[89] Moreover, he has not found welcome in Indian homes where he has tried to explain his message.[90] Often he has followed the easier way of abuse and has been con-

[82] Browning, *op. cit.*, 128-132.
[83] *The Bolivian Indian*, Bi-monthly in its 29th year, Cochabamba.
[84] Browning, *op. cit.*, 112 and 119.
[85] *Ibid.*, p. 139.
[86] Pierini, *Obras*, VII, 75-78.
[87] "Crónica" *Razón y Fe*, vol. LXXXV, Nov. 1928, 251-255.
[88] See note 86.
[89] Browning, *op. cit.*, 138.
[90] *Ibid.*, 139.

tent with attacks on priest, bishop, pope and Catholic doctrine.[91] The quality of missionary work among non-sacramental religions depends, of course, entirely upon the wisdom and mental endowments of the individual missionary. A quotation from the 1930 report on these missions may shed some light: "Some of the smaller groups [of missionaries] were not sufficiently equipped to meet the changing outlook and thought characteristic of the larger cities and in this respect have realized their true genius and taken up work in the country to which they are better adapted."[92] Among those who thus saw the light was, no doubt, the Y. W. C. A. secretary who, in order "to promote Indian solidarity," had the poverty-stricken children of the Andes exchange Christmas presents with the Indian children of the Oklahoma reservation.[93]

In the cities, Protestantism is advancing its cause by less objectionable methods. It has primary and secondary schools for boys and girls; in La Paz and Cochabamba under Methodist direction, in Oruro, under Baptist. Up to 1930, seven thousand pupils had attended the "Colegio Inglés" of La Paz.[94] When this was first established, the government subsidy, advanced in the form of scholarships, was taken away from the Jesuit school of San Calixto and given to the Methodist school, against protests by parents.[95] Later, a compromise was reached. The report of these schools says that they make few converts, but they "spread the liberal outlook."[96] This process in Latin countries usually means that a poor Catholic is turned into a disciple of indifferentism, an undesirable citizen in any commonwealth. On the plateau, one third of the Protestant missionary workers are stationed in La Paz—approximately seventy-five—and here also are one-third of the converts to Protestantism, 1,826.[97] One of the handicaps against which Protestantism has to contend is its association in the people's

[91] See note 86.

[92] Browning, *op. cit.*, 131-132.

[93] Gibbons, *op. cit.*, 91.

[94] Browning, *op. cit.*, 132 ff.

[95] *Razon y Fé*, vol. LXXXV, Nov. 1928, p. 249.

[96] Browning, *op. cit.*, 138.

[97] *Ibid.*, 132 ff.

minds with American economic imperialism.[98] Bolivia is the only country south of Panama whose sovereignty is limited by American control,[99] and our investment in its industry and government bonds amounts to one hundred and thirty-three million dollars, fifty million more than that of any other country.[100] The government is obliged to default interest payments on its bonds and the people have discovered that they are not getting the benefit of the nation's natural wealth. This inevitably creates hostility against the English-speaking foreigner, and the Protestant missionaries are bearing the onus. It may well turn out that Protestantism's best gift to Bolivia will prove to be the impulse it has contributed to the reawakening Catholic fervor.

Before we turn to watch this reawakening, let us glance for a moment at the society which was produced by the aggregate of the social factors we have described. At the end of the nineteenth century, the Indian was neglected by the government, and his one consolation, religion, had sunk in all too many instances into formalism and superstition. The city cholo was an outcast. The manners and customs of the white and mestizo were the remnants of Catholic colonial society: attendance at religious services, decent amusements, correct social relations of youth. But Catholicism had lost its militancy, the basic characteristic of the Church in society. Parents were content to discharge their obligation toward their children's religious training by sending them to the official schools, where religion was a required subject. As for higher education, it had trained the nation's leaders only to turn them against the Church. The textbooks they had memorized had been filled with the definite teaching that the Church was reactionary and an enemy of progress; in the world outside they were beset by the influence of Free-masonry in its active nineteenth century phase.[101] With vision thus warped and clouded, they saw on the one hand their own poverty-stricken country, without

[98] *Ibid.*, 139.

[99] Since 1922, the country's finances have been managed by a Permanent Fiscal Commission under contract with Bolivian government and Equitable Trust Co. of New York. Gibbons, *op. cit.*, 80 ff.

[100] Moore, D. R., *A History of Latin America,* New York, 1938, 590.

[101] Siegfried, *op. cit.*, 165.

schools, roads or other marks of the material progress they had been taught to desire, and, on the other, Germany, England and the United States, all Protestant nations, forging ahead to prosperity. Whereas their predecessors had hampered the Church through a misunderstanding of patronage, by meddling in her internal administration, these new leaders deliberately legislated against her essential functions. In 1900 they suppressed the teaching of catechism in official schools; in 1906, they abolished ecclesiastical courts, a measure that had been consistently rejected for three generations;[102] in 1911, they made marriage a civil contract; in 1931, against popular as well as ecclesiastical protest,[103] they passed the law permitting absolute divorce.

The law that suppressed the teaching of religion was the spark that woke Bolivia Catholics. They found themselves without even an adequate, organized system of catechetical instruction.[104] It was the time to ask themselves whether they had been true to the social responsibility that rested on them as Catholics. They roused themselves and began to shake off their lethargy. Meanwhile, social changes had been sweeping over the world and were making themselves felt in Bolivia. Young women were going out of the home and the adjustment of their education to their new needs would have to be carried out in accordance with Catholic teaching and insure a training in Catholic philosophy.[105] Hand in hand with this intellectual training must go a spiritual arming against the subtle dangers of the new liberty. Moreover, there was the need of doing battle with socialism, reinforced, wheresoever there was a crisis, by communism from without.[106]

As a result there are two contrary movements: a Catholic people reaching out to combat these evils and to preserve Christian society; and, moving in the opposite direction, an officialdom intent on money alone, warped by its association with the capitalistic centers of the world, submerged in materialism and liberalism, in a word,

[102] Pierini, *Obras,* IX, 286-287.

[103] Pierini, *Un nuevo capítulo,* 271-273.

[104] Pierini, *Obras,* VIII, 56-60.

[105] *Ibid.,* 213-215.

[106] *Ibid.,* 137; 152-154; 203; 220-222.

intellectually cut adrift from the Church. Thus the State, by its constitution, Catholic, is in practice utterly secularized.

Hopeless as this predicament appears, in the midst of it lies buried the unmistakable mustard seed of the faith, the irrepressible life of a Catholic culture. Evidences of it are continually showing themselves in widely different strata of society, out on the large landed estates, in the well-to-do business circles of the cities, in the remote Indian villages of the plains. All the poor of the agricultural districts are supported by the landowner on whose property they have worked or even simply lived. Often the proprietor of a ranch or large farm has a hundred or more dependents: the old, the sick, the crippled.[107] Were the liberalistic theories to which the government pays allegiance followed out by these employers, they would feel no obligation to the man or woman whose care subtracted from the profits of the enterprise. Or again, when the municipality finds—as it regularly does—that it has no further funds for its charity work, some individual voluntarily makes up the deficit.[108] There is no need of a community drive. Even more telling are the many glimpses of Indian towns which travellers have given us, towns where the Indians still live by the Christian social traditions taught them by the early missionaries. There they themselves, long since left without a priest, keep their church in repair, decorate its altar with flowers, and assemble in it for daily devotions. Such a town was Paroma, when in 1922 the agent of an English rubber firm reached it.[109] Wary after experiences with white traders, the Indians were admitting no outsiders. When the stranger succeeded in sending word of his good will and fair intentions, the town prepared for war, the head man held a meeting of the whole population, the question was earnestly discussed. Not until the close of the second day did the Englishman hit upon the open sesame: he stated that he had heard in his own country that the Challona Indians of Paroma were no barbarians but good Christians. At this word, the barrier fell, the head man consented to hear his proposal and the deal was concluded.

[107] *Enciclopedia Espasa,* "Bolivia: beneficencia".

[108] *Ibid.*

[109] Prodgers, C. H., *Adventures in Bolivia,* New York, 1922, 1.

The mustard seed, even under the wreckage of Bolivia, is a living germ, with the impulse and power to grow. The renascence of Catholicism dates back to the last decades of the nineteenth century. Since then it has been gaining such momentum that Bishop Sieffert wrote in 1934: "The Church in Bolivia has awakened from her long sleep and is now ready to live a more intense life of real social action."[110] The beginnings of a Catholic school system had been made before 1900 by wealthy donors who brought to Sucre the Daughters of St. Ann and the Salesian Fathers and to La Paz the Jesuits and the French Sisters of the Sacred Heart of Picpus. When the law was passed, in 1900, excluding religion from public education, the hierarchy made every effort to secure from Europe religious orders to take charge of educational and charitable institutions.[111] In 1910, the Franciscans, through the generosity of a wealthy matron, set up the first of their "Franciscan schools," for the free education of the children of workmen in the cities; and now each of their convents operates one of these schools,[112] a sort of parallel system to their rural "escuelas de Cristo." In 1913 the Jesuits, already teaching in La Paz, opened a school for young boys in Sucre, and about 1920 the Christian Brothers founded a school for boys in Cochabamba.[113] In this latter city, also, have been established within the last twenty years the Colegio Católico Inglés, with a faculty of thirty-nine "Irish Mothers," the Colegio Católico Alemán, in charge of German nuns, the Colegio de las Hijas de María, the Colegio de las Siervas de María, and the Convento de la Cruzada Pontificia. The last named is a new Bolivian congregation for teaching and works of mercy,[114] founded about ten years ago at the instance of Mgr. Cortesi and Bishop Antezana of Oruro. Other houses besides the one in Cochabamba are located in Oruro, La Paz, Santa Cruz, Potosi and three in rural districts.

[110] As quoted in Pierini, *Un nuevo capítulo*, 262.

[111] *Ibid.*, 269.

[112] Mendizabal, P. Santiago, "Conventos y Monasterios" in *Revista de la Academia de la historia ecclesiastica general*, vol. I, no. 5, p. 404.

[113] "Elenco del personel eccl. de la diocesis de Cochabamba," *Revista* etc., vol. I, no. 4, 1934, 303-316.

[114] Pierini, *Un nuevo capítulo*, 269-270.

In Sucre,[115] besides the schools for boys mentioned above, there are a number of elementary and two secondary schools for girls, conducted by the Daughters of St. Ann, the Madres Adoratrices. Some of these schools are for the elite, but more are free schools for the poor. The same orders and others besides are teaching in Santa Cruz, Misque, Tarija, Potosi, Oruro and La Paz.[116] The Daughters of St. Ann have ten schools in the country;[117] the Sacred Heart Order in La Paz and the Daughters of St. Ann in Sucre have an enrolment of five hundred each, and boys in equally large numbers attend the trade schools of the Salesian Fathers, the Jesuits and the Christian Brothers' schools.[118] The schools for the poor, with enrolment of two and three hundred, have dormitory accomodations for from thirty to fifty orphans.[119] Most of these foundations have been made by generous individuals or under the patronage of groups like the League of Catholic Women. Occasionally the government has contributed to running expenses by allotment of scholarships. The country still lacks a Catholic University to replace her once great glory, St. Francis Xavier's. Most of the priests, brothers and nuns who conduct schools are foreigners: French, German, Irish, Italian, Spanish, some few from Colombia, Ecuador, Peru, Canada, and at least one Sister from the United States.[120]

The Cruzada Pontificia and The Daughters of St. Ann maintain novitiates and it is to be supposed that the other orders accept novices, but the day is far in the future when there will be enough Bolivians to supply teaching staffs for these institutions.

The Daughters of St. Ann and the Servants of Mary took over the hospitals that had been in lay hands under the direction of the Society of St. Vincent de Paul, the Society of Beneficence, or the various confraternities. The Sisters of the Good Shepherd came to Bolivia from Lima in 1913 and established their work of reform

[115] Various articles pp. 402-460 *Revista,* Vol. I, No. 5, December, 1938.

[116] Pierini, *Obras,* VIII, 92-93.

[117] *Ibid.,* 95.

[118] *Revista* etc., vol. I, no. 5, 426, 433.

[119] *Ibid.,* 441-452.

[120] *Ibid.,* 441.

and prevention in Sucre. Other orders have founded orphan asylums, nursing services, and homes for the underprivileged.[121]

There are two or three convents of cloistered nuns in every city: Carmelites, Augustinians, Capuchines, Poor Clares, convents dating back to the sixteenth century. The government served notice in 1916 that no more novices were to be accepted by these convents and that at the death of the last nun in each convent their property and money would be applied to the official school system by the Ministry of Education.[122] A few other orders have one or two houses: the Fathers of the Heart of Mary, the Carmelite, Passionist, Redemptorist, and Augustinian Fathers, the Oratory of St. Philip Neri; the Redemptorist Nuns, the Hermanas Pontificias, the Hermanas Donadas, the Order of Marie Auxiliatrice.[123]

Now let us turn to the missions and see what has happened there. Among the apostolic delegates to Lima, three visited Bolivia in the years just before the World War, Monsignori Gasparri, Dolci and Scapardini.[124] In 1917, the first internuncio of the Republic, Mgr. Rodolfo Caroli, made an apostolic visitation of the entire country, including the missions,[125] which had been at a low water mark for years, due mostly to lack of priests. Just when or how the tide turned, it is hard to tell. Those who first feel such movements have little time or opportunity to record them. The first evidence to reach the outside world was the action of Pope Benedict XV. In 1917, of all unlikely years, that Father of Christendom, well informed on the situation by Caroli, reached out to Bolivia and made the Department of El Beni a vicariate apostolic; and two years later he erected another vicariate apostolic in the Gran Chaco, which was then a part of Bolivia. Both vicariates were to be Franciscan missions: El Beni entrusted to Spaniards,[126] El Gran Chaco to Italians.[127] The former now has

[121] Pierini, *Obras,* VIII, 93.

[122] This legislative program has not yet been enacted into law.

[123] See note 116.

[124] Pierini, *Un nuevo capítulo,* footnote (3) on p. 263.

[125] *Ibid.*

[126] *Revue d'histoire des missions,* vol. IV, 1927, 604-606; *Acta Apostolicae Sedis* X (1918), 9-10; *ibid.,* XI (1919), 234-235; *ibid.,* XVII (1925), 228; *ibid.,* XXIII (1931), 364.

[127] *Ibid.,*—Revue and Acta.

seventeen priests; the latter was divided in 1925 by Pius XI, who erected the Prefecture Apostolic of El Pilcomayo and assigned it to the German Oblates of Mary Immaculate from Cologne.[128] In 1930, the territory of the Chiquitos, between the city of Santa Cruz and the Department of El Beni, was made a vicariate apostolic and given to Franciscans of the Tyrol.[129] Thus the whole field of the early Franciscans and Jesuits has again become mission territory under the Congregation of Propaganda in Rome. New life has been breathed into it; the European missionary orders, with their own resources and Propaganda funds, will provide a basis for constructive work. The response of the nation to this energetic action by Pope Benedict XV found expression as early as 1921 when a grateful people erected in La Paz a statue of Msgr. Caroli, with an inscription describing him as the Apostle of Bolivia.[130]

The apostolate was further promoted by the arrival, in 1924, of the Papal Envoy Extraordinary, Mgr. Felipe Cortesi, who had the wisdom to divide the archdiocese into four parts, thus bringing the administration of that vast territory within the bounds of possibility. The new sees of Potosi, Oruro and Tarija, together with the vacant sees of La Paz and Cochabamba, were filled by the consecration of five new bishops.[131] Even the government contributed to the work of reconstruction by leaving the choice of its candidates to the ecclesiastical authorities.[132] This was the more remarkable, as two of the candidates were foreigners, and three were heads of religious orders.[133] There were now seven bishops dividing the territory and sharing the responsibility. Among them they could keep in touch with all their people and work out their problems in concert.

The year of their elevation to the episcopate was the centennial of the independence of Bolivia, 1925. As part of the celebration, a statue of the Sacred Heart, bought by popular subscription, was

[128] *Ibid.*

[129] *Ibid.*, Acta XXIII.

[130] *Razon y Fé* "Crónica," vol. LXXIII, September, 1925, 573 ff.

[131] *Ibid.*, vol. LXXII, "Crónica" May, 1925, 117-121.

[132] See note 130.

[133] Pierini, *Obras*, IX, 191-209.

unveiled on the hill of Churuquella, overlooking Sucre. The Nuncio, Archbishop Pierini, and six bishops officiated at the ceremony. In the presence of the President of the Republic, three Ministers of State, the presidents of the legislative bodies, and the heads of the army, the Bolivian nation was solemnly dedicated to the Sacred Heart.[134] "It was Catholic Bolivia," writes[135] the Archbishop, "in the moment of her intense spiritual reaction against the worm-eaten materialistic world, placing herself in the vanguard of those peoples that were frankly proclaiming Jesus Christ and His doctrines as the only salvation of society. . . . It was not a mere act of devotion and piety, it was Bolivia proclaiming, after a century of republican existence, that she wished to continue faithful to Catholic traditions, seeking in Christ true national progress and real culture together with peace and the preservation of order." In 1925, also as part of the celebration of the nation's centennial, the first national Eucharistic Congress was held in Sucre.[136] A permanent committee was formed to arrange a national Eucharistic conference to take place every three years, but the Chaco War intervened and the second Congress was not held until 1937.[137] For each of these congresses, the people prepared for weeks in parish missions, retreats, communions and forty-hour devotions.[138] In 1925, this could not be done until priests had organized intensive teaching of the catechism in order to make it possible to hold a general Communion of children up to the age of sixteen, and even adults had to have special teaching on the Real Presence.[139] The resolutions of that Congress were the following:[140]

1) to form the society of The Pages of the Blessed Sacrament and foster religious vocations

[134] Pierini, *Un nuevo capítulo*, 263.

[135] Pierini, *Obras*, VIII, 150 and 155.

[136] See note 130.

[137] *Revista* etc., vol. I, no. 5, pp. 472-476.

[138] See note 131.

[139] See note 130.

[140] *Ibid.*

2) to hold the devotion of the Holy Hour weekly in every parish with the special purpose of cultivating piety among Christian families.
3) to petition the government to make the teaching of catechism obligatory in all primary and secondary schools in order to preserve Catholic life and combat Protestant propaganda.
4) to see to it that in all marriages the religious ceremony follows the civil immediately
5) to establish Catholic schools on all haciendas and in all Indian villages to counteract the active Protestant missionary work in rural districts

By 1937, it was no longer necessary to place so much emphasis upon the teaching of catechism, and the special work of this Congress was the final organization of Catholic Social Action.[141] Msgr. Trocchi, Internuncio from 1921 to 1924, predicted at that time that a national movement would be slow in getting under way because of both the difficulty of communication and also the tradition of localism, but he continued: "There exist in every city elements which might be organized into diocesan action and perhaps later into a national body."[142]

The elements to which Mgr. Trocchi referred were the scores of associations for charity or study or devotion which have been either newly created or reorganized during the last twenty or thirty years. Their variety and aims as well as their number show that Catholic Bolivians are aroused and are eager to rebuild the Christian society of which the country once could boast. The activity that is stirring in the various dioceses can be glimpsed in the following partial list of organized activities:[143] Leo XIII Centers; Labor Centers for men and for women, both known as Workers of the Cross; Catechetical Confraternities; Fathers' and Mothers' Associations; Conferences of St. Vincent de Paul—established in 1863 and reorganized in the nineties; the League of Catholic Bolivian Women,—wealthy women whose charity made possible the foundation of a number of the schools mentioned above; the White Cross

[141] See note 138.

[142] *La acción religiosa, social y política de Pío XI,* Rome 1925 quoted in Pierini, *Obras,* VIII, 84-85.

[143] Pierini, *Obras,* VIII, 92-94.

—young women of the elite, organized for works of mercy; the Eucharistic League, the Pages of the Blessed Sacrament, the Guard of Honor, the Society of Perpetual Adoration; the Apostolate of Prayer, the Knights of the Sacred Heart, Societies of St. Joseph; the Third Order of St. Francis; several Catholic Women's Unions and several Youth Unions; Children of Mary, of Lourdes, of the Immaculate Heart of Mary; Daughters of St. Mary Micaela, and active alumni and alumnae.

In 1926, sooner by years than Mgr. Trocchi had thought possible, a Congress of Catholic Social-Action was held in Cochabamba, and was attended by the bishops of all the dioceses and a large gathering of the laity.[144] In reporting this Congress, *Osservatore Romano* commended its work and offered words of encouragement to the participants.[145] By the time the second Eucharistic Congress met, in 1937, the movement had so grown and spread that the national co-ordinating body, the Catholic Bolivian Social Union was formed, thus crowning the work.[146] The program of the Union is a response to the command of Archbishop Pierini, which has become almost a slogan: "Go to the people with the ideas expounded in the Encyclicals; go to the children of the people with the teaching of their doctrine; protect your society against legislation inspired by materialistic ideas; raise your society by holy lives and by a zealous apostolate until it reaches the high standards of Christianity."[147] It is not necessary to describe in detail the national organization. It follows the plan drawn up by Mgr. Civardi: four divisions, of young and of older men and women, all co-ordinated under the direction of the hierarchy; a definite program; correspondence through bulletins; the eventual inclusion within its membership of all the spiritual elite.[148]

As this accomplishment indicates, there was nothing small nor spasmodic about Bolivia's revived Catholicity. As if in return for

[144] *Un nuevo capítulo*, 265.

[145] *Ibid.*, note (6) on p. 265.

[146] See note 138.

[147] Pierini, *Obras*, VIII, 96-98, 219, 245-247.

[148] Civardi, Luigi, *Manual of Catholic Action*, tr. C. C. Martindale, SJ. New York, 1936.

the Holy Father's solicitude, she sent a delegation of sixty pilgrims to Rome to join in the Jubilee of 1925.[149] Since 1922 she has celebrated each international eucharistic congress by holding simultaneous diocesan congresses of her own. In 1928 another sort of congress assembled in Bolivia—a meeting of protest against the persecution of the Church in Mexico. A letter signed by the hierarchy, representing the archdiocese, five dioceses and two vicariates, was sent to President Hoover, begging him to speak a word in favor of freedom of conscience in Mexico. The Mexican government, through diplomatic channels, filed a complaint with the Bolivian government, and the latter, after a debate in the national legislature, sustained the action of the hierarchy.[150] In this way, Bolivia became the only nation in which both the people and the government, in joint action, voiced a formal remonstrance against events in Mexico.

A people so wholeheartedly taking its place in the Universal Church would naturally seize upon the means recommended and urged by Pope Pius X—a Catholic press. Even in the nineteenth century, in spite of war, poverty and illiteracy, there were many attempts,[151] shortlived as was inevitable, to establish Catholic papers and magazines. At present, each diocese has its own official paper,[152] and several other publications in addition.[153] The hierarchy will not be satisfied until they can boast a Catholic daily paper, but so far, as we can well understand, it has been impossible to finance one. There is, however, in Cochabamba, a popular secular daily with a Catholic social program. The editors agree not to attack Catholic principles and to permit special articles on the Catholic religion, and, in turn, they have the use of the diocesan

[149] *Un nuevo capítulo,* 266-267.

[150] Pierini, *Obras,* IX, pp. 173-176.

[151] *Un nuevo capítulo,* 264-265.

[152] René-Moreno, G., *Ensayo . . . de los periódicos de Bolivia 1825-1905,* Santiago, 1905, 73 ff.: *El Católico,* Sucre, 1860; *El Sacerdote,* Potosi, 1861; *La Revista Ecclesiástica,* Cochabamba, 1861; *El Cruzado,* Sucre, 1868; *La Fé Católica,* Sucre, 1870; *El Eco Católico,* Cochabamba, 1871; *El Seminario Católico,* La Paz, 1878; *La Verdad Católica,* Potosi, 1898.

[153] *Un nuevo capítulo,* 270.

printing establishment.[154] On the whole, considering the low percent of literacy in the nation, and the relatively small size of the cities, this is an impressive showing.

One of the most ambitious expressions of the Catholic renascence was the founding by the hierarchy, in 1933, of an Academy of National Ecclesiastical History, the publication of a Review, and the plan to gather into one place historical documents belonging to archives of different cathedrals, churches and convents.[155] At the inauguration of the Academy, Archbishop Pierini made the following observations:[156]

> The history of the conquest and colonization of Upper Peru is largely the history of the Catholic missionaries. . . . It is the history of the prelates who . . .. founded sees, built seminaries, governed the famous University of St. Francis Xavier, presided over councils, erected monasteries, hospitals, asylums, and traveled the great stretches of their dioceses contributing all in their power to the progress of the people . . . It is the history of the isolated priest . . . the history of struggles and of not infrequent triumph of Catholic principles over regalistic reaction and irreligion, the history of Christianity in action to save the country. . . . And of this history, which is part and parcel of national history, without which the origins of Hispanic-Upper-Peruvian society cannot be explained, nor our present position in the family of American peoples, we have not written even the first page.

Thanks to the Academy, the work is now under way.

It would be in accordance with the traditions of the country if the Academy should end by doing the real research, not only for ecclesiastical but likewise for secular history. It is to the priests and friars who jotted down their notes as opportunity offered that we owe our knowledge of colonial days: to Diego de Mendoza, Rodrigo de Loaysa, Lope de Atienza, Bartolomé de Vega and a score of others.[157] The Jesuits explored the land of the

[154] Sucre: *El Lábaro, El Orden*; Potosí, *La Propaganda, Alas*; Oruro: *El Guía*; La Paz: *El Domingo*; Tarija: *El Eco Antoniano*; Santa Cruz: *La Unión*; Cochabamba: *El Iris Mariano. El Debate* edited by the Jesuits; various Catholic action bulletins, *La Juventud*, etc.

[155] See note 153.

[156] *Revista* etc., vol. I, no. 4, pp. 241-244, 271, 316-317.

[157] *Ibid.*, 241-242.

Mojos and Chiquitos and left us histories of those peoples.[158] Nicolas Armentia, an intrepid Castilian friar, later Bishop of La Paz, was the first man to explore the whole length of the Madre de Dios River; for four years, he lived among the Indians there and wrote the history of the mission and a natural history which is said to be of highest scientific value.[159] Other Franciscans[160] have published eye-witness accounts of the customs and the conversion of various tribes, contributing altogether a store of invaluable records.

The product of similarly great devotion are the grammars, dictionaries, catechisms, rituals, books of devotion and sermons written

[158] See Means, P. A., *Biblioteca Andina, Part I,* in: Transactions of the Connecticut Academy of Arts and Sciences, vol. XXIX (1928), 271-525. On the Jesuit missions, among Mojos and Chiquitos: *Catálogo del archivo de Mojos y Chiquitos,* ed: René-Moreno, G., Santiago, 1888; in *Documentos para la historia . . . de Bolivia,* ed. Ballivián, M.V., vol. I, *Las provincias de Mojos y Chiquitos: Informe a S.M. por Dr. José L. Gutiérrez sobre visita ecclesiástica a los Chiquitos, 1805,* 83-107; Visit by governor of Santa Cruz, same date, 112-122; *Informe sobre Mojos, 1768,* 123-125; Visit by intendent, 1822, 129-293; Visit by José del Castillo, S.J., 294-395; Eguiluz, P. Diego de, S.J., *Historia de . . . los Mojos,* 1696 in *Varios documentos* ed. Torres Saldamaño, E., Lima 1884; Fernández, Juan Patricio, *Relación de las misiones entre los Chiquitos,* Madrid, 1726; *Historia de la compañía de Jesús,* Astrain, A., 7 vols., Madrid 1912-1925, vol. III, 304-316; IV, 532 ff.; V, 412 ff.; VI, 327-372; VII, pp. 509-574; *idem*—asistencia moderna, Frías, L., S.J., Madrid 1923, Introduction xciii ff.; Palacios, J.A., *Descripción de la provincia de Mojos,* La Paz, 1893.

[159] *Exploración oficial del Madre de Dios,* La Paz, 1885; *Navegación del Madre de Dios,* La Paz, 1887; *Relación de los viajes á los territorios de los Araonas y Pacaguaras,* La Paz, 1887.

[160] On the Franciscan missions: Armentia, Nicolás, *Relación Histórica de las misiones franciscanas,* La Paz, 1903 (also other monographs on El Beni etc., all bear on missions directly or indirectly); Cardúz, José, *Las misiones franciscanas,* Barcelona, 1886; Corrado, Alejandro, *El colegio franciscano de Tarija y sus misiones* (includes earlier account by Comajuncosa), Quaracchi, 1884; Ducci, Z., *Diario de la visita a todas las misiones existentes en la Rep. de Bolivia,* Assisi, 1895; Mendizábal, Santiago, *Comisario provincial de la Bética en Bolivia,* La Paz, 1932; Mendoza, Diego de, *Crónica de la provincia de S. Antonio de las Charcas,* Madrid, 1665; *Martarelli,* A., *El colegio franciscano* de Potosí, Tarija, 1890; Niño B. de, *El colegio* de Potosí, La Paz, 1918; Sans, Rafael, *Memoria hist. del colegio de san José de La Paz,* La Paz, 1888; Sanjinés, F. M., *Ligeros apuntes de viaja,* La Paz, 1898; Maas, P. Otto, *Viajes de misiones,* Madrid, 1918; Lemmens, L., *Geschichte der Franziskanermissionen,* Münstern W., 1929, 316-325.

in the principal native languages from Titicaca southeast to Argentine and northeast across the innumerable tributaries of the Amazon. A recent bibliography of works in the Aymara and Quechua languages gives over a hundred pages of such works in these two languages of the plateau.[161] Jesuits, Franciscans, Augustinians, Mercedarians, Dominicans and secular clergy are all represented. The earliest of these works published 1560-1584 were by Father Domingo de San Tomás, a Dominican priest.[162] From 1603 to 1613, there appeared one book after another by P. Ludovic Bertonio, S. J., perhaps the greatest scholar of them all. Father Bertonio's catechisms are still in use.[163] As early as the seventeenth century, there were secular priests, working alone—without the encouragement that comes from community life—, pioneering not only in the mission but in the linguistic field. The best known of these is Father Francisco Davila[164] of Cuzco, who after fifty years of preaching among the Quechuas was made canon of the cathedral of Chuquisaca, where he wrote Quechua sermons on the gospels of the year. We have already mentioned the labors of Father Carlos Beltrán, priest of what is now the diocese of Oruro. A contemporary of Beltrán, was Father Manuel María Montaño, parish priest of Cochabamba, who wrote, in 1854, a catechism for the Quechuas of Cochabamba, who could no longer use the Jesuit catechisms because the Quechua tongue of Cochabamba had been so altered by contact with the Spanish language.[165] At about the same time the Franciscans of the College of Propaganda of Potosí were compiling new dictionaries and books of devotion for the rural population to whom they ministered. The work of P. Honario Mossi is best known,[166] but by no means unique, as can be seen from a recently published bibliography[167] on the works of the Franciscans in this territory.

[161] See *Documentos para la historia de Bolivia*, ed. M. V. Ballwián, vol. I, 294-395.

[162] Medina, J. T., *op. cit.*

[163] *Ibid.*, Items 1, 2, 145.

[164] *Ibid.*, Items 8, 9, 19, 20, 21, 22, 114, 115.

[165] *Ibid.*, Item 30.

[166] *Ibid.*, Items 75, 89.

[167] *Ibid.*, Items 79, 80, 82, 83, 85, 86.

The research into the languages of the East-Churiguano, Tobas, Noctenes, Pilcomaya, Guarani and others—though productive of fewer books, is even more imposing because of the difficulty of the task. It was accomplished almost entirely by members of the Franciscan Order, such as Alejandro Cardenas, José Giannelli, Angelico Martarelli, D. Gianneschini,[168] Alejandro Corrado, José Cardúz, Zacarias Ducci, and Rafael Sans.

While the works described are the result of real scholarship and have had a profound influence on Bolivian life, they do not, in themselves, constitute a literature. If we think of literature in the restricted sense of the artistic expression of a people's life and culture, Bolivia has none. The very absence of literature and other forms of art is her expression. For it proclaims that her life and culture are one with her faith, the faith that was planted with heroic labor but had no chance to grow. With the importation of errors and the halting of her Christian growth, the soul of her became an exile on her own soil. "Upon the rivers of Babylon", she can say with Israel of old, " there we sat and wept, when we remembered Sion. On the willows in the midst thereof we hung up our instruments. How shall we sing the song of the Lord in a strange land? "[169]

Now at last the exile is coming home, the seed is beginning to grow. We who have had literature and have now reached the age of criticism, may watch in Bolivia the age before literature, the wakening and working of the forces that are going to be expressed in a literature that could not exist until it could be Catholic. So powerfully has the Church wrought in Bolivia.

ELIZABETH WARD LOUGHRAN

[168] Solis, F. Felipe, *Obras franciscanas en Aymara,* La Paz, 1923.

[169] Lemmens, Leonhard, O.F.M., *op. cit.*, pp. 320-322.

THE RÔLE OF CATHOLIC CULTURE IN ARGENTINA

It might at first glance appear relatively simple to evaluate the influence of Catholic culture in any nation where, as in Argentina, nearly ninety-nine per cent of the population is estimated to be, nominally at least, in the fold of the Roman Catholic Church. One would almost feel justified in asserting that the rôle of Catholic culture in such a land would be equal to the sum total of the cultural achievements of that country. Unfortunately, however, it is in fact a considerably more difficult matter to judge seriously as to the exact degree to which Catholic thought and the Catholic concept of civilization have influenced the evolution of a country. The direct contributions of the Church and her members are usually discernible without too great effort. It is the indirect part played by the Church in the development of a nation which often defies sure and sound treatment, for it is not easy to say exactly how far this indirect influence really extends.

It is the intention of this paper to undertake to trace, insofar as the necessary limitations of space will permit, principally the direct influence which the Roman Catholic Church, through her institutions, her religious, and her devoted laymen, has been able to exert upon the national life of the Argentinians. Throughout the preparatory work on this paper two conclusions have thrust themselves to the front with increasing insistency, so much so that it would have been quite impossible to avoid or to ignore them, even had one been inclined to do so. Stated in their briefest form, these conclusions are: (1) that the influence of the Catholic Church in the territory now comprising the Argentine Republic has always in the past been great, though it has varied in degree at different times, and (2) that this influence shows itself at the present time to be so increasing in vigor as to justify in full a prophecy of still greater influence in the future.

One thing which should be kept in mind while considering the part played by the Church in the region of La Plata is the distinct character of the Spanish settlements in that zone. In all the re-

maining portions of Spanish America the Spaniards "were not colonists, but conquistadores, a dominant aristocracy whose settlements were supported by encomiendas, that is to say by fiefs of Indian vassals or serfs granted to each conquistador."[1] Around Buenos Aires and on the immense Pampa plain, however, relatively few Indians were encountered, and for the most part these retreated before the invading whites, so that, voluntarily or no, here was established the only true colony of Spain in the New World, a colony largely unsupported by the labor of an Indian peasantry and representing, much as did the British colonies in North America, a direct transplantation of European culture from the Old World to the New.

The great purity of racial strain found in Argentina has rendered unnecessary the difficult assimilation by Spanish elements of large Indian groups, as well as the superimposing of a Christian civilization upon the pagan one of the natives. Thus, in Argentina the Church practically escapes the traditional charge hurled at her in many other Spanish American regions to the effect that the conversion of the natives was only artificial or superficial and that they still covertly cling to their pagan beliefs, practices, and superstitions.

It is scarcely any exaggeration to say that every cultural advancement or achievement noted in the Río Plata territory during the long colonial period owed its existence to the Church, since the latter was, practically speaking, the only cultural agency at work. Sprinkled throughout nearly all histories or accounts of this epoch are statements of which the following are but typical. "The scholars of the Indies, as well as the teachers, were largely drawn from the clergy, especially from the religious orders. Many of the missionaries made important contributions to descriptive science. . . . Some of the most important historical writings . . . came from the pens of clergymen. . . . The Church lent tremendous inspiration to the fine arts in the Indies, as everywhere else at the time."[2] "That the Spanish authorities in Church and State did much to promote education is abundantly evident, and the modern sciences

[1] F. A. Kirkpatrick, *The Argentine Republic,* Cambridge, 1931, 9.

[2] A. C. Wilgus (ed)., *Modern Hispanic America,* Washington, 1933, 68-69.

of anthropology, linguistics, geography, and history are profoundly indebted to the labors of the early Spanish-American scholars and missionaries." [3]

In speaking of the educational achievements of this era, our attention comes to rest almost automatically on the University of Córdoba. The third university to be founded in the New World, it had the distinction of being the first to come about through private endowment. The person who made possible this famous seat of learning at Córdoba was Fray Fernando de Trejo y Sanabria, a Franciscan and the fourth Bishop of Tucumán, who has been called " one of the finest figures in the Spanish-American church." [4]

Opened in 1614 and authorized by Pope Gregory XV in 1622, this institution in the first half-century of its life went through a period of unstable, imperfect organization. In 1664 there was adopted a fundamental law regarding its operation, which law remained in force until the reorganization of the school in the early years of the nineteenth century. Primarily a school of theology, it also had a faculty of arts whose courses led to the studies in theology. During the eighteenth century its fame spread, causing a substantial increase in enrollment, with numerous students arriving from rather distant parts. In the beginning, all candidates for the doctorate degree were expected to receive holy orders, but in 1764 seven exceptions were made under a more liberal policy. When the Franciscans took over upon the expulsion of the Jesuits in 1767, this liberal policy was extended. Nevertheless, the departure of the Jesuits cost the University most of its independence, for thereafter it was under the control of the Governor of Buenos Aires or of the Viceroy. A decree of the King of Spain issued in 1800 turned the school over to secular priests, a decree which had to wait until 1807 for enforcement under the Viceroy, Santiago de Liniers.

A chair in jurisprudence was created at the university in 1791. But civil law was never taught and, because of its inability to grant

[3] E. G. Bourne, *Spain in America,* New York, 1904, 311-312.

[4] B. Moses, *The Spanish Dependencies in South America,* New York, 1914, II, 163.

the doctorate of law, Córdoba lost a good many students to the universities of Chile and Chuquisaca. In 1808 a professorship of mathematics was established at Córdoba at the instance of Dean Gregorio Funes, the first rector following the reorganization of 1800 and a personage of whom we shall hear more later on.

Undoubtedly the most publicized, surely the most unusual, probably the most maligned, and, in many ways at least, the most successful of the ceaseless missionary endeavors of the Church in America was that carried out by the Jesuits in their missions, commonly known as the "Reductions of Paraguay." As a matter of fact, only eight of their thirty missions were situated in the present territory of Paraguay, the remainder being either in Brazil or in the Argentine provinces of Corrientes, Misiones, and Entre Ríos. No recital, however brilliant in its conciseness or masterful in its presentation, can claim to do even faint justice to this dramatic missionary enterprise within the hopelessly brief space which must perforce be assigned it in this paper. The most that can reasonably be done is to indicate the nature of the experiment and to draw together a very few comments of serious observers by way of evaluation of it.

The first reduction was founded by Fathers Simón Maceta and José Cataldino in February, 1610, at Loreto on the banks of the river Paranapané, among the Guaraní Indians. Within twenty years a total of twenty reductions had been founded in the province of Guayrá and along the Paraná and Uruguay rivers, with much success, material as well as spiritual, attending the work. But in 1629 the dreaded Mamelucos, fierce, slave-hunting marauders who came all the way from São Paolo in Brazil, some 800 miles distant, fell upon the mission of San Antonio, destroyed it completely, and carried away the Indians as slaves. By 1631 six other missions were partially or thoroughly ruined by these Mamelucos or Paulistas. In desperation the Jesuits, under Father Antonio Ruiz de Montoya, probably the most remarkable of all the sons of Loyola to reach this region, determined to evacuate Guayrá and lead their thousands of Indian followers far down the Paraná to a spot safe from the raids of the Mamelucos. The tale of this hegira is a sad one of suffering, hunger, and death; yet eventually Montoya guided

around twelve thousand of the Guaranís to safety and established them in new missions. Then began in earnest the development of the unique system of government which was to bring upon the Jesuits unqualified praise and bitterest calumny during all the time up to their expulsion from Spanish territory.

Each mission was controlled by two Jesuits, and no other outsiders were allowed in the settlement. The priests were assisted by native officials, most of whom were given some distinguishing dress. None of the other Indians was allowed to outdo his neighbor in dress or outward appearance, and all the dwelling places of the natives were made very nearly alike. Everyone in the reduction worked, everyone was well provided for, everyone was apparently happy. All tasks were made as pleasant as possible. The Indians marched off to work in the morning to the sound of music and returned at the close of day likewise to the strains of harmonious music. The working day of the Guaraní was carefully mapped out by the Jesuits, so that there was no idle time in the reductions, though neither was there any excessively hard labor. It has well been pointed out that the Indians under the Jesuits enjoyed splendid health and longevity of life, whereas the intolerable toil forced upon them by most of the conquistadores killed off the natives in large numbers.[5]

It is somewhat astonishing to consider the diverse nature of the work accomplished in the missions. In addition to collecting huge quantities of yerba maté (the so-called Paraguayan tea), cultivating cereals and grains, raising great herds of cattle, and erecting buildings, the Indians were trained as weavers, tanners, carpenters, tailors, boat-builders, musicians, silversmiths, painters, printers, etc. It is to be noted that books were printed in one of these reductions before either Córdoba or Buenos Aires could boast of a printing press.[6]

So effective was the administration of the missions that before long their economic success became such as to inspire the bitter enmity and opposition of the Spanish settlers of that territory, persons who from the beginning had opposed vigorously the " pam-

[5] W. H. Koebel, *Paraguay*, New York, n. d., 136-137.

[6] R. B. Cunninghame Graham, *A Vanished Arcadia*, New York, 1901, 171.

pering " of the Indians by the Jesuits. Some idea of the competition which the missions could offer in an economic way may be gained from the fact that inventories of their properties taken after the expulsion revealed that the number of cattle owned by the missions was 719,761; of sheep, 138,827; of oxen, 44,183; of horses, 27,204.[7]

Let us glance at just a few opinions regarding the value of the novel missionary system devised by the Jesuits for the Guaraní Indians. Bernard Moses says: " The great merit of the Jesuits' plan in Paraguay was that it made no considerable change in the Indian's condition; it aimed simply to give him a settled life and regular activity, a sufficiently long first step upward."[8] R. G. Watson, judging the missions from a somewhat different direction, points out that the Jesuits extended the Spanish territories, raised troops which often protected the Spanish régime, and created large and prosperous estates. " Whatever civilization penetrated into the interior of the country," he says, " was through the Jesuits."[9] Ricardo Levene, the noted contemporary Argentine historian, admits that " it would be necessary to shut one's eyes to the evidence if one failed to recognize the actual mildness by which the Jesuits accomplished the spiritual conquest of the Indians," but he condemns the priests for establishing an economic régime of communism prohibiting the private ownership of property, and he objects to the isolated, sheltered existence given the Indians, whom he regards as having been treated " like big children."[10] The Frenchman Voltaire, surely not the most sympathetic observer to be found, says: " When in 1768 the missions of Paraguay left the hands of the Jesuits, they had arrived at perhaps the highest degree of civilization to which it is possible to conduct a young people. . . ."[11] Finally, R. B. Cunninghame Graham remarks:

[7] R. G. Watson, *Spanish and Portuguese South America,* London, 1884, II, 251-252.

[8] *Op. cit.,* 153.

[9] *Op. cit.,* 251.

[10] R. Levene: *A History of Argentina,* Chapel Hill, 1937, 60-61.

[11] Quoted in Graham, *op. cit.,* 51.

> It may be that the Jesuits would have done better to endeavor to equip their neophytes more fully, so as to take their place in the battle of the world. It may be that the simple, happy lives they led were too opposed to the general scheme of outside human life to find acceptance or a place in our cosmogony. But one thing I am sure of—that the innocent delight of the poor Indian Alferez Real, mounted upon his horse, dressed in his motley, barefooted, and overshadowed by his gold-laced hat, was as entire as if he had eaten of all the trees of knowledge of his time, and so perhaps the Jesuits were wise.[12]

Through the entire length of the colonial era the Church was subordinate to the state in the Indies. This control of the Church by the crown dated from the issuance in July, 1508, of the bull *Universalis Ecclesiae* by Pope Julius II.[13] This bull, which established the oft-discussed *real patronato de Indias,* or privilege of the State to make Church appointments, represented the first important concession in religious matters to the spirit of nationalism and was to have cumulative consequences hardly possible to imagine at that time. Among the special powers acquired and jealously preserved by the Spanish rulers were the exclusive privilege of founding churches, bishopries, and other religious establishments in the colonies, of appointing all the clergy and of exercising complete jurisdiction over them, and of collecting and appropriating the tithes. Merriman fails to exaggerate when he observes that "the Pope could really do nothing in the Spanish American colonies without the consent and coöperation of the Spanish crown."[14]

Early in the nineteenth century a series of revolutionary movements aimed eventually at independence swept through the Spanish American colonies, beginning with the famous *cabildo abierto* of Buenos Aires, which on May 25, 1810, voted to depose the viceroy and set up the first patriotic *junta* or government in the name of the people. From that moment the United Provinces, as the Argentine territory was called for some time thereafter, never again fell

[12] *Op. cit.,* 189.

[13] Royal Institute of International Affairs: *The Republics of South America,* London, 1937, 244.

[14] R. B. Merriman, *The Rise of the Spanish Empire,* New York, 1925, III, 654-655.

under Spanish domination, in contrast to what happened in all the other political divisions of the Spanish empire which rose in rebellion.

In most of the colonies the majority of the Catholic clergy lent their support to the royal cause during the revolutionary period, yet in the territory of La Plata the clergy played an active and vital rôle on the side of the insurgents in their struggle for independence. In the *cabildo abierto* twenty-six of the two hundred and forty-six persons present were priests.[15] One writer remarks: "It appears that the clergy had awaited this moment with anxiety, as may be deduced by their presence in the cabildo and even more by the views expressed when they cast their votes.[16] Another observer, himself a North American priest, declares flatly that the revolution in the viceroyalty of La Plata would never have succeeded but for the conspicuous part of the bishops and priests as the champions of liberty.[17] He continues enthusiastically by asserting that the religious of all orders threw themselves wholeheartedly into the fight for freedom and that the hierarchy of the region was no less active, requiring all priests to submit to the newly formed government as the only one legally constituted and imposing silence on reactionary members of the clergy.[18] He justifies their participation in the uprising against Spain by saying that the regular and secular clergy, before embracing the cause of the revolution, had seriously considered the morality of such an action and did not cast their lot with the insurgents until they had become convinced of the justice of the cause.[19]

It is not possible for us to consider in detail the influence of the Catholic clergy on the liberation movement in Argentina. Suffice it to say that this influence was great, constant, and, on the whole, quite dignified. The names of numerous clergymen have found their way into the pages of Argentine history, owing to their positive contributions to the revolutionary cause. In the famous Con-

[15] Levene, *op. cit.*, 156.

[16] Msgr. Augustín Fiaggio, quoted in Levene, *op. cit.*, 156.

[17] J. A. Zahm, *Through South America's Southland*, New York, 1916, 219.

[18] *Ibid.*, 220-221.

[19] *Ibid.*, 219.

gress of Tucumán of 1816, where a declaration of independence was issued on July 9, it was due to the persuasion of Fray Justo de Santa María de Oro, a scholarly Dominican who afterwards became Bishop of Cuyo, that the form of government agreed upon for the new-born nation was a republic and not a monarchy. Another highly learned man, Fray Luis Beltrán, was, according to the immortal liberator San Martín himself, the mainspring of the latter's army in its preparations for the daring march across the Andes, which developed into the greatest military achievement of the period of liberation. Beltrán established an armory in which he manufactured practically all the arms, ammunition, gun carriages, etc., which San Martín's forces possessed. The noted Argentine historian and statesman, Bartolomé Mitre, calls him "the Archimedes of 'The Army of the Andes.'"[20]

But easily the most outstanding of the patriot priests was Dean Gregorio Funes already mentioned, who bears that title because he was for years dean of the cathedral of his native city of Córdoba. He studied theology at Córdoba and civil law at Alcalá, and served at various times as an advocate in the royal councils, as vicar-general of the diocese of Córdoba, rector of the university and dean of the cathedral of Córdoba, president of the Congress of Tucumán, and high member of other revolutionary *juntas* and governments. He was throughout its course one of the leading spirits of the revolution, he had much to do with the drawing up of the declaration of independence, he is given credit for drafting in an amazingly short time the constitution of the United Provinces (although some deny that he wrote it at all),[21] he employed his eloquent pen to mold public opinion in the first critical years of freedom, and in later life he gained a high place for himself as an historian, the most notable of his works being the *Ensayo de la historia civil del Paraguay, Buenos Aires y Tucumán.*

It might be thought that, owing to the prominent part played by the Argentine clergy in the overthrow of Spanish rule, the Church would find herself in a favored position under the governments of

[20] *The Emancipation of South America,* London, 1893, 128.

[21] Mariano de Vedia y Mitre, *El Deán Funes en la Historia Argentina,* Buenos Aires, 1910, 134-137.

that new nation. But it must also be recalled that nationalism and particularly liberalism were then on the upward march, and the philosophy of these movements was often far from sympathetic to the Church. Indeed, considering the hand-in-glove association of Church and state in the Spanish American colonies and the fact that the liberation movement had its genesis partly in the example of the French Revolution, it is not to be wondered at that the Church, even in Argentina, encountered no little difficulty in the turbulent years following the consummation of independence. Also, there was the problem of the relations between the new government and the Papacy, which found itself after 1820 in a most unenviable dilemma. To recognize the governments of the Spanish American countries meant possible disaster to the Church in Spain, while to refuse such recognition might cause the loss of all of Spanish America. The result was that for some years the Vatican pursued a policy of watchful waiting and of careful and usually skillful diplomacy, ending, after the death of Ferdinand VII of Spain, with the recognition in the eighteen thirties of the new nations. Yet not to this day has the Papacy ever admitted formally that the Spanish American governments have the right of patronage, though in practice the names submitted by the latter for ecclesiastical positions are often accepted by Rome.

In the early eighteen twenties a religious reform was pushed through in Argentina by Bernardino Rivadavia, the power behind the government of the moment and a few years later the first president of the republic. He has been called "the greatest civil genius of South America, who gave form to the existing constitutions."[22] His reforms included the closing of some convents, a refusal to recognize certain ecclesiastical privileges, the secularization of cemeteries, the nationalization of the property of the Church, and even an attempt to found a national church which "would permit freedom of thought and expression."[23]

Levene finds the following justification for the reforms:

[22] W. E. Browning, "The Liberation and the Liberators," in *The Hispanic American Historical Review* IV (1921) 690-714.

[23] F. W. Rippy, *Historical Evolution of Hispanic America*, New York, 1932, 185.

> At this juncture [after the restoration of Ferdinand VII to the throne of Spain in 1814], the Pope carried on a propaganda by means of the Church; he ordered that Spanish-American priests should embrace the cause of the king under pain of excommunication. Many members of the American Church did not heed this mandate of their superior; hence they were excommunicated and loosed from pontifical authority. In this wise, without dependence upon either the pope or the temporal authority, members of the clergy became corrupt. For the welfare of the Church, it was necessary to purify the morals of the clergy. The sincere and energetic spirit of Rivadavia was dedicated to this work of regeneration.[24]

Whatever the necessity or the motive of the reform, it is clear that it had the approval and the support (outside of the proposal for a national church, we presume) of a considerable portion of the clergy itself, including such respectable and respected figures as the vicar-general of the diocese of Buenos Aires and Dean Funes.

During the long tyranny of Juan Manuel de Rosas, the Church was, to all appearances, favored, though in the final analysis she suffered from her rather unwilling association with him. Following the overthrow of Rosas by Urquiza in 1852, a new federal constitution, principally the work of the gifted Juan B. Alberdi, was drawn up, and, with certain modifications, it is the constitution still in effect in the Argentine Republic. By its terms the president and the vice-president of the country must be Catholics, and the archbishops and bishops must be Argentine by birth. When a bishopric becomes vacant, the federal senate sends a list of three names to the president, who in turn forwards them to the Holy See, which chooses from the list, if any choice is made at the moment. The constitution recognizes no state religion, but the Catholic Church is partially supported by the state. There is complete freedom of worship. It may be said that the position of the Church in Argentina is more or less midway between real independence and an established church.

In 1853 the population of Argentina was barely one million souls.[25] Today it stands at around thirteen millions and is still rising rapidly. This phenomenal increase has been due in large

[24] *Op. cit.*, 363-364.

[25] A. W. Weddell, *Introduction to Argentina*, New York, 1939, 253.

part to the heavy immigration of Europeans, especially Italians and Spaniards, though Poles, Germans, Czechs, and others have also arrived in substantial numbers.[26] The vast majority of these immigrants have been of the Catholic faith, and in order to minister to their needs it has been necessary for a large number of foreign-born priests to come also to Argentina, inasmuch as it clearly would have been impossible for the native clergy to take care of the millions of newcomers.

There have been many priests who have gone from the United States to Argentina, and of them all none has done more to promote religion and education in that country than the justly famed missionary, Father Fidelis Kent Stone, C. P. Previous to his conversion in 1869 he was president at a very young age of Kenyon College and Hobart College, and prior to that he had served as a cavalry officer in the Civil War. In 1880 he was sent to Argentina to assume the task of establishing his order in South America, and it was not until 1914 that he said farewell to the southern continent for the last time. During his various stays in the Argentine he built in Buenos Aires the beautiful Church of the Holy Cross, a splendid example of 13th century English Gothic, and alongside it he erected a monastery. In addition, he was responsible for the construction of several other edifices for his order in different parts of the land, served as provincial of his order in south America for several years, and, in particular, gave innumerable missions which, through his personal magnetism, eloquence, and sincerity, brought much glory and not a few converts to the Church. In one of his letters he speaks of his missions:

> Our camp missions were short, lasting generally four or five days, and rarely so long as a week. We gave some five hundred Communions, I think, during the first mission; later, we sometimes gave over a thousand. The mission always closed with renewal of Baptismal Vows, and giving of the Papal Blessing. The scenes were inspiring, and the leave-takings affectionate, sometimes even tearful; and there was a pervading, happy consciousness of much good done . . . [27]

[26] "Latin American Migration Statistics," No. 87 of *Commercial Pan America* (pamphlet issued monthly by the Pan American Union, Washington), August, 1939, 3.

[27] Walter G. Smith and Helen G. Smith, *Fidelis of the Cross, James Kent Stone,* New York, 1926, 282.

And in the concluding chapters of his book, *An Awakening and What Followed,* he discusses in these terms the calumnies so widely circulated at that time against the Church in South America:

> More especially would I desire to say something for the sake of my fellow countrymen in the north, something positive and plain concerning the true state of Catholicity in this beautiful but little known continent of South America. This brief word is to say that the years which I have spent there have left me edified and humbled. There are scandals—of course there are if we look for them. But there have been saints and martyrs here of whom the world knows nothing. There are saints still, heroes and heroines of charity. The history of the Catholic Church in South America has never been written, may never be written; but it would be a great work; a story of devotion, of abnegation, of faith, both fascinating and true.

With the ascendancy of liberalism in South America, the Church in Argentina was more or less crowded into a defensive position, and it is found that through the nineteenth century her cultural influence in that land was perhaps at the lowest point it has touched. But to her eternal glory it can be said of the Argentine Church that in the twentieth century she has bounded back with a revival which is still gaining momentum and which gives much promise for the future.

Speaking solely of the Río Plata region, Msgr. Gustavo J. Franceschi, editor of a Catholic weekly of Buenos Aires, in an article appearing in that publication on January 5, 1939, compares the Catholicism of the present with that of the beginning of this century. The comparison is entirely in favor of the present. After recalling that in the years around 1900 there was a lack of a Catholic atmosphere and of Catholic activity, which situation gave rise to much indifference if not impiety, he states that " in forty years the picture has changed totally, much more than even the most optimistic could have dreamed in those times." [28] " Catholicism in the Río Plata region," he continues, " shows today a vitality which, though not perfect, signifies extraordinary progress, particularly in the matter of frequent and daily Communion. Human respect has been cast aside; no one is ashamed today to be called a Catholic. There still exists much routine Catholicism, but that was

[28] *Criterio,* Buenos Aires, Jan. 5, 1939, 7.

true even in the best epochs of the Church, and it is day by day becoming less common. Most notable in the Catholicism of today is its apostolic spirit, showing itself especially in Catholic Action, which appears more and more to be the best institution for the days of great crisis. Not all the dangers to the Church have disappeared, and there is still a very great deal to be done, but the character of Catholicism in the Río Plata territory in 1939 is completely different from what it was in 1890 or even in 1900."

One example of this new spirit is found in the *Cursos de Cultura Católica,* an elaborate program of Catholic courses which since 1922 have been offered in conjunction with the University of Buenos Aires and which were until lately under the direction of the learned Dr. Tomás D. Casares. Among the courses taught are found Latin, liturgy, social doctrine of the Church, sacred scripture, Church history, dogma, introductory philosophy, Christian morals, and fundamental theology. There is in addition a school of philosophy, as well as an arts and letters section. The group of scholars and students identified with these *Cursos* is fast overcoming the undesirable situation which in the past century saw very little truly Catholic literature produced. Books of profound merit are now issuing steadily from the *Cursos* press, and this example is having an inspiring effect on other writers. Another accomplishment of the *Cursos* has been the bringing of noted Catholics from other countries to lecture in their classes. For instance, Jacques Maritain was brought to Buenos Aires to give in August and September of 1936 a series of lectures which were printed the succeeding year as one of the publications of the *Cursos.* The Pope has on more than one occasion given strong encouragement to the fine work being done by this group, and the *Cursos* have now been established also at the University of La Plata under the guidance of Emiliano J. MacDonagh, head of the Zoology Department in the Museum of La Plata.

Recent figures show that the illiteracy rate in Argentina has been reduced to 25%, a mark surpassed in South America only by neighboring Uruguay (20%). No other country on the continent can point to a figure of less than 55%.[29] The high Argentine

[29] Royal Institute of International Affairs: *The Republics of South America,* 303.

standing in this matter of obvious importance has a two-fold significance. Clearly, the Church is able to achieve a fuller and finer development in an atmosphere as free as possible from the discouraging presence of dominant illiteracy. Also, the Church can regard with proper pride the gains made in the battle against illiteracy, for she has traditionally played an outstanding part in the educational endeavors of that territory. It is worth pointing out that in school enrollment, too, Argentina, as might be expected, is found in the forefront among the South American republics, with 72% of her children of primary school age actually enrolled in her schools. Next in rank come Chile and Paraguay, but with only 57% enrolled.[30]

The International Eucharistic Congress held at Buenos Aires in October of 1934 has served as a powerful stimulus to spiritual activity throughout the country. The inspiration provided by that great Congress was the spark which fired to a high pitch the Catholic zeal of the nation. According to one eminent observer, this was perhaps the greatest of all Eucharistic Congresses in some ways at least, if not in every way.[31] To him the most striking feature of all was that it was a men's Congress, a point which assuredly augurs well for the future rôle of the Church in that nation. On Men's Day at the Congress, midnight masses were held in the Plaza de Mayo, with some 250,000 men receiving Holy Communion, in addition to another 100,000 who received in their parish churches at morning masses. A total of 110,000 children received on their day. Seats had been fixed for 500,000 in the great Palermo park for the general sessions of the Congress, but it is estimated that well over one million persons took part in the closing Benediction.

The growth and success of Catholic Action, is, as Msgr. Franceschi indicated, the most outstanding characteristic of Catholic life in modern Argentina. Nowhere else in the New World, it is stated, has it spread more swiftly or more effectively.[32] The

[30] *Ibid.*, 303.

[31] J. J. Walsh, "The Eucharistic Congress," *The Commonweal,* XXI (Dec. 14, 1934), 191-193.

[32] E. F. McDevitt, *Argentina* (Catholic Association for International Peace), Washington, 1934, 25.

diocesan and parish units of Catholic Action are now remarkably organized and are carrying on an inspired work. Its multiple activities are entirely too varied to explain or even to enumerate. Allied with Catholic Action are eleven other lay groups of spiritual, charitable, social, and educational nature. There are also the *Círculos de Obreros,* or Workers' Circles, founded in 1892 and dedicated to "promote and defend the spiritual and material welfare of all classes of workers in accordance with the teachings of the Catholic Church and Christian social principles."[33] The Company of St. Paul, including diocesan priests and religious of both sexes, conducts the Work of Cardinal Ferrari, which reaches into every possible phase of human betterment. The St. Vincent de Paul Societies are likewise most active.

With all the foregoing facts in mind, and despite the Church's lack of complete freedom in Argentina and the existence there of a certain amount of opposition, it does not seem an exaggeration to say that the outlook for the Church in the Argentine Republic is probably more favorable today than at any time in the past history of that land.

I can find no more fitting way to conclude this paper than to quote once again from Father Fidelis of the Cross, C.P., of whose highly fruitful labors in South America we have already spoken. While in the United States in 1889, he was called upon to deliver in Washington a sermon on the occasion of the inauguration of the new Catholic University of America, the fiftieth anniversary of whose founding we honor in this year, 1939. In that sermon, entitled "The Vitality of the Church, a Manifestation of God," Father Fidelis uttered these truths about the Universal Church which I should like to repeat here, having in mind particularly the Church in Argentina:

> The Church is always the same in her character, her mission, her doctrines, her government, for these are all of God. But in her dress, her step, her carriage, her mode of dealing with races and nations, she may vary . . . She holds fast only to that which is good—she shakes loose and casts from her that which time has shown to be outworn and worthless. She perpetually disencumbers herself, and clad in divine panoply, stands forth for combat or for suffering.[34]

WALTER M. LANGFORD

[33] *Ibid.*, 27.

[34] Smith and Smith, *op. cit.*, 313.

MISCELLANY

I

The Clergy in Contemporary France *
(1908-1939)

In the days following the Separation, the Church of France was going through a two-fold crisis, one as dangerous as the other for the future of French Catholicism. The breaking of the secular bond between France and the Holy See had reduced the Church to its sole resources. An unsatisfactory legal status had deprived her not only of all her possessions, but also of the great advantage resulting from the official recognition which for ages had maintained her prestige in the eyes of the people. How was she going to recover her influence? On the other hand Modernism, a heresy which threatened the very dogmas which it sought to adapt to the modern mind and sapped the very foundations of Christianity, had affected a not inconsiderable number in the ranks of the clergy and of the intelligent laity. How was that peril to the faith to be conquered?

It is with these grave questions that Abbé Brugerette opens the third volume of his survey of the French clergy in modern society. Like the preceding volumes [1] this is abundantly documented, and gives an arresting picture of the French Catholicism of to-day. We will endeavour not to betray the author's meritorious effort at completeness and objectivity by presenting to our readers not a mere résumé of his work, but some of the most important features of his tableau. In this tableau, as in every picture of life, there are lights and shadows, but the resulting impression is one of hope for the future of religion in one of the oldest Catholic countries.

What was the religious attitude of the French laity on the morrow of the Separation? A religious map of France would reveal great contrasts between the different provinces. With its intense parish life, its immense number of educational and charitable institutions, but with a large proportion of people, particularly in the laboring districts, who seem to have lost all connection with the Church, Paris is the image of the country. The north and east provinces from Lille to the Swiss border, the west

* J. Brugerette, *Le Prêtre français et la Société contemporaine.* Vol. III. *Sous le régime de la Séparation. La reconstitution catholique. 1908-1938.* Paris, P. Lethielleux, 1938, pp. vi-793.

[1] For a review of these, see *Catholic Historical Review,* July 1937, 185-204.

which comprises Normandy, Brittany, Anjou, Poitou and Vendée, and the mountainous regions from Lyons to Lourdes and the Pyrenees have always been and remain the most religious areas. But in a large band of territory around Paris, south of the River Loire from Orleans to Bordeaux, and in the two valleys of the Rhone and Garonne rivers we find districts where the soil is covered with rich wheatfields and vineyards, but where the churches are more or less deserted except for ceremonies, which even the non-practising Frenchman has not yet learned to dispense with: baptism, first communion, marriage and burial. These areas are those where depopulation has done its greatest ravage. Does it mean that an abundance of earthly goods is fatal to the preservation and development of religion, and that in ordinary souls life's hardships alone keep alive the sense of their dependence upon God?

The French episcopate was aware of that situation. While a few bishops would think only of the advantage of a recovered liberty, others realized the extent of the spread of unbelief. Abbé Brugerette quotes a representative of Cardinal Richard of Paris:

"We work on a small flock, all worthy of our care, but compared to the mighty river of those who are beyond our reach it looks like a rivulet." (p. 34). One of the most striking signs of this loss of faith was the reduction in the number of vocations to the priesthood. This is not a phenomenon peculiar to France; it has been observed likewise in Italy and Spain as well as in Germany and Belgium. In France it is a matter of great concern. Statistics published by the *Almanach Catholique Français* for 1931 reveal that, to man the 37,793 parishes into which France is divided, there were 46,456 secular priests, a proportion of 12.3 for 10 parishes and 11.6 for 10,000 people.[2] This proportion varies with dioceses. In Paris, which is overpopulated, there are only 3.7 priests for every 10,000 inhabitants,[3] while in the diocese of Mende, the proportion is 29 for 10,000. The ratio of priests to the number of people should be taken rather than that to the number of parishes. If Paris counts 87 priests for 10 parishes, Lille 35, Marseille 31, while in Champagne the dioceses of Chalons and Troyes count only 5, the population of the parishes in Paris may be 25,000, 50,000 or even 100,000 while at the other end of the scale there are parishes of 200 or 100 souls or even less. Hence, if in 1931 out of 37,793 parishes some 7,000 were without resident priests, that condition

[2] Statistics given in November 1936 by the *Union Missionaire du Clergé* gives 48,000 secular priests, 8,200 religious, and 8,000 seminarians. Another given by the *Annuaire Ecclésiastique de Lille* for 1924 had 712 priests engaged in parochial work, and 293 engaged in educational work, i.e. 1,005 priests for a population of 1,027,219. The diocese of Lille had 385 seminarians in 1921 and 429 in 1924.

[3] It should not be forgotten that, in French statistics, all souls living in the boundaries of dioceses, non-catholics as well as catholics, are counted.

must be traced indeed to the penury of vocations but also to the policy which is more and more generally adopted by the French bishops to group together small parishes so as to give their priests a larger field of activity and to make them enjoy the companionship which is indispensable for their intellectual and spiritual welfare.

Nevertheless the years following immediately after the Separation were years of hardship for the French clergy and of anxiety for the French episcopate. Out of loyalty to the Holy See, they had refused to organize the so-called *Associations Cultuelles* (Boards of Trustees) provided by the Law, which, in the judgment of Rome, did not offer sufficient guarantee for the maintenance of perfect control of Catholic life by the ecclesiatical authorities, and the parish priests were deprived of the annual salary which, under the Concordat, they received from the State. The people had to be educated to their duty of contributing financially to the support of the clergy and of Catholic organizations. To that effect was established the *denier du Culte,* a tax fixed by the diocesan authorities. While the larger and richer dioceses were soon able to get along on a satisfactory financial basis, the priests of the poor dioceses had to bear the greatest privations. Thank God, they proved equal to the sacrifices imposed upon them, and the spectacle they gave to the nation of a body of men living up to the ideal of poverty and renunciation which they had preached to their people can be taken as one of the factors which won for them the respect not only of believers but of unbelievers. This respect found an eloquent expression in Maurice Barres' book on *La grande pitié des Eglises de France* and in President Herriot's tribute to the "green cassocks" from the tribune of Parliament.

Is there a hidden relation between the fortitude shown by the French clergy in their trials and the quick vanishing of the modernistic movement, which at the turn of the century had proven to be such a source of anxiety? That is God's secret. The fact is that the Encyclical *Pascendi* and the anti-modernistic oath prescribed by Pius X were generally accepted in France with a feeling of liberation. There were indeed notorious defections such as those of Abbé Loisy and of Abbé Turmel, but by far the great majority of those whose names had been more or less closely associated with the movement of renovation in the intellectual sphere, such as Father Lagrange O.P., founder of the Biblical School of Jerusalem and of *La Revue Biblique,* Msgr. Batiffol, rector of the Catholic Institute of Toulouse, Msgr. Duchesne, director of the French School of Archeology in Rome, and with the movement of social action, such as George Fonsegrive, editor of *La Quinzaine,* who had done so much to propagate the teachings of Leo XIIIth's *Rerum Novarum,* to mention only a few of the most eminent leaders who have passed away, loyally accepted the pronouncement of the Church, and without giving up what was sound in their endeavours, strove to carry on their work in conformity with the strictest

canons of orthodoxy, or like Father Laberthonniére, editor of the *Annales de Philosophie chrétienne,* never broke the silence which had been imposed upon them.

However, these leaders were not to be spared another and more severe trial, the suspicions and the accusations of the *zelanti* of orthodoxy. Taking occasion of the establishment of the diocesan Vigilance Committees in conformity with the Encyclical *Pascendi,* and parading with the name of "Integral Catholics", these *zelanti* pursued with their denunciations scholars, prelates and Catholic leaders who had incurred their suspicions. Msgr. Batiffol had to resign his rectorship, provincials and even superiors of religious communities were demoted, the Jesuit editors of *Les Etudes* were denounced as liberals, and even Cardinal Amette, Archbishop of Paris, and other high prelates were not spared. An Italian prelate, Msgr. Benigni, had centralized in Rome the operations of a true enterprise of delation with international ramifications. Under the cover of defending the integrity of Catholic teaching in religious schools and periodicals, a secret society, the *Sodalitium Pianum,* gathered in every country, the United States included, more or less accurate information which fed the pages of *La Corrispondenza Romana.* That work went on until the Great War when the files of the society were seized by the Germans in the office of a Belgian lawyer. These files were returned after the war and served as the basis for a memorandum written at the request of the Roman Congregation of the Council in which the vicious methods of the secret society were exposed and which led to its formal condemnation, November 25, 1921.

A protest against the excesses of the Integrist group had been addressed to the Holy See by Archbishop Mignot of Albi soon after the election of Benedict XV. Two passages of his *memorandum*[4] may be quoted here to illustrate the attitude of the French hierarchy regarding the modernistic infiltrations and the peril of the integrist reaction:

> No doubt certain tendencies had become a danger for the faith and demanded an energetic repression. By placing an unbounded and blind confidence in scientific positions which were more daring than solidly established, and by forgetting the true nature of Christian dogma, a few writers had come to reject tradition and to shake the very bases of belief. Unrestrained philosophical speculation and exegetical theories had brought us to the brink of indulging in private judgment with all its errors, and of seeing weakened respect for authority and intellectual docility. A strong check was needed to bring thinkers to safer ways. . . . But was not the doctrinal reaction carried by subalterns into excessive methods which gave the impression that not only errors but disinterested and honest research were condemned? It cannot be denied that thinkers and scholars have begun to turn away from us, and that the prestige acquired by Catholics under Leo XIII is vanishing. Scholars and social

[4] Cf. Brugerette, III, 328-329.

workers have been discouraged by the suspicions and denunciations of which they were the victims and not a few have withdrawn from the arena in which they could have fought for the triumph of the Christian cause.

The Great War and the national peril determined a movement of reconciliation among the Catholics of France and took away their minds and hearts from controversies which might have still weakened the position of the Church in the nation. It had no less effect in bringing about a political appeasement which proved profitable to the cause of religious liberty. In the spirit of sacred union proclaimed by President Poincaré, and in recognition of the generous response of priests and religious to the call of the country, the application of the laws restrictive of religious liberty was suspended. Abroad the hearty response of priests and religious who had suffered for their faith at the hands of an anti-clerical government was a source of surprise and even of scandal. How could these men leave their field of labor in missions which would suffer from their absence to come and bear arms for a persecuting government? Those who raised that question forgot the distinction between the nation and the government. With all its faults, which none of them overlooked, the government had called all citizens to take their part in the defense of the land, and priests and religious came without hesitation. They had also to take into account a trait of the French character of which one is free not to approve, but which is very deep rooted, its passion for equality. When the whole nation was mobilized, when all men of fighting age were to be sent to the front and one million and a half were to lose their lives in the struggle, no class of French citizens could have hidden behind the shelter of canonical exemptions. No complete statistics have been made of the number of priests, religious and seminarians that were called. In 1916 Bishop Lacroix estimated that it went beyond 25,000. About half of that number, those who had been ordained before the vote of the Law of Separation, were by right assigned to hospitals and ambulances. Only the younger men had to bear arms in the ranks. This measure which may have been inspired by anticlericalism turned to the benefit of religion in the French army. The number of army chaplains was altogether inadequate, and many soldiers who fell in the battlefield would have been deprived of the consolations of religion, had it not been for the presence at their side of a fellow combatant, who, by special indult of the Church, could continue to say Mass and to administer the sacraments. Many of those priests deserved the tribute which was paid to them by the historian Georges Goyau: "The trenches were their arena, but back of the lines they were missionaries". Statistics reveal that 3,200 secular priests and 1,517 religious laid down their lives during the war, the higher percentage of the losses in the ranks of religious being explained by the fact that, while half of the mobilized secular priests did service in the hospitals, nearly all religious were at the front.

While their brothers were fighting at the front or ministering to the wounded in ambulances and hospitals, the priests who, owing to their age or their poor health, had been exempted from military service, assumed the work of maintaining the practice of religion not only in their own parishes, but also in those which had been deprived of their clergy, of sustaining the morale of the civilian population and of cooperating with civil authorities in all works of relief. A special mention must be made of the clergy who remained with their flock in the invaded regions. It is not necessary to dwell here on the wanton destruction and spoliation of numberless churches. For example, 159 of the 572 churches of the diocese of Verdun were completely destroyed and 116 more or less damaged; in Nancy the proportion was 101 to 583; in Amiens 239 churches were completely destroyed and 133 more or less damaged; in Soissons 225 completely razed, and 310 so damaged as not to be safe for use at the end of the war, a total of 535. The fate of the cathedrals of Rheims, Soissons, Verdun, Arras and St. Quentin is well known. Priests and bishops remained at their post defending their population, often at the peril of their own lives.

But war was not fought only on the battlefield. Abbé Brugerette devotes two chapters of his work (Part II, ch. III and VII) to what he calls the "ideological war" and describes the part taken by French Catholics in that campaign. The first shot in the war of propaganda among the neutral nations came from Germany. In July 1915 a book written by Dr. Schroer [5] and translated into Spanish, was widely distributed in Spain and in Spanish America. It attempted to impress upon neutrals the view that an allied victory brought about by the "diabolical coalition of atheistic France, protestant England and schismatic Russia" would be fatal to the cause of Catholicism. It used among other arguments the contention that the French armies had no chaplains and that at the hour of death no French soldier could receive the sacraments or Christian burial. This was the occasion of the creation by Msgr. Baudrillart of a Catholic Committee of French propaganda, of the publication of several volumes,[6] and of the sending of delegations to neutral countries for the purpose of correcting such misrepresentations.

But another task, perhaps even more important, devolved on French Catholics. It was to present to the French themselves in its true light the neutral policy adopted by the Holy See at the beginning of the World War. Benedict XV had condemned explicitly all clear violations of international law, such as the invasion of Belgium, but he could not be expected to take sides in the conflict and he devoted his earnest effort to the restoration of peace, while using his influence to alleviate the condition of the prisoners of war and of the populations of invaded territories. His attitude, which was misunderstood by a portion of the French public

[5] *The War and Catholicism.*

[6] The first was: *La guerre allemande et le Catholicisme.*

suffering from a prolonged war, was ably defended by French prelates such as Cardinals Amette, de Cabriéres and Sevin, and Bishops Rumeau and de Villerabel. At the end of the war, the Pope was not invited to the Peace conference, but we have the authority of Cardinal Baudrillart that he subscribed heartily to some important clauses of the treaty of peace, such as the restoration of Belgium and Poland, and the return of Alsace-Lorraine to France, and the exclusion of Russia from Constantinople. His wish to see Austria preserved as a great power and Germany reconciled with France as a condition of world peace was not fulfilled, but the leaders of French Catholicism were as keenly disappointed as the Holy Father himself over this failure of the Peace Conference.

The aftermath of the war was a period in which the Church of France was busy restoring the ruins left by the invasion and endeavoring with a large measure of success to recover her rightful position in the nation. Under the impulsion of a national committee for the restoration of devastated churches, funds were gathered for the rebuilding and refurnishing of churches, seminaries, schools and rectories, and in a few years, as the soil was reclaimed, cities rebuilt, mines reopened and factories re-equipped, places of worship were restored and religious life resumed its normal course.

But the repairs of material ruins would not have contented the French Catholics if they had not been accompanied by a moral and spiritual reconstruction of the country. Such has been the task of the French Church in the last twenty years. The first step was the restoration of diplomatic relations between the French Government and the Holy See. It was effected in 1921 by Premier Briand who, in May, appointed an ambassador to the Holy See and, in July, accepted Archbishop Ceretti as Apostolic Nuncio to Paris. Another step was to follow, the granting of a legal status to the Church in France. The reader will remember that the Cultual Associations provided by the Law of Separation had been rejected by Pius X as failing sufficiently to guarantee the authority of the bishops and of the Holy See. However, in the twenty years that had passed since the voting of the law the political atmosphere had undergone a deep transformation, and the French courts had invariably rendered decisions regarding church properties which conformed with both the letter of the civil law and the demands of canon law. Both the Holy See and the French government were anxious to settle that issue, and in spite of the opposition of a party who were afraid of a seeming disavowal of Pius X, his successor Pius XI in an Encyclical of January 18, 1924, authorized the foundation of Diocesan Cultual Associations. Each diocese has only one association with the bishop as president vested with the power of making appointments and of administering, the sole office of the board being to examine and to authenticate the financial accounts. Msgr. Baudrillart answered those who opposed this arrangement in these words:

> Is there any contradiction between the decisions [of Pius X in 1905 and Benedict XV in 1920]? Not the least. The true reason why Pius X was bound to reject the law, was not the presence of any particular clause of the law. On many points the Pope can make very great concessions. The true reason of that rejection was that the law of 1905, like the Civil Constitution of the Clergy, made the lay authorities, the civil power, the sole author and judge of an ecclesiastico-civil constitution. In 1905, as in 1790, the lawmakers had refused to negotiate with Rome. The laws and the interpretation of these laws was in the hands of the civil courts. Hence, no guarantee was given to the Church, and to legislate without her in such matters was to refuse to acknowledge her constitution. . . . In 1920 we have a different situation. The negotiations engaged with the Pope are proof that he is recognized as the source of the Catholic authority and hierarchy. . . . By asking the Pope to raise the interdict which had been placed on the law of 1905, the French State has recognized that he alone, in the eyes of the faithful, could give authority to that law.[7]

The happy effects of this reconciliation between the civil and the religious authorities in France are to be seen more and more since 1924. Prelates such as Cardinal Verdier like to acknowledge that at no time has the Church enjoyed a greater liberty of action in France, and the receptions to Cardinal Pacelli, when he came as Pontifical Legate to the Eucharistic Congress in Lourdes in 1935, and to the consecration of the basilica of St. Theresa in Lisieux in 1937, are evidence of the continuity of that attitude on the part of the state authorities through the political changes that have affected the country.

To be sure more important steps to the restoration of full religious liberty, and to the removal of obstacles to the Christian regeneration of the country are yet to be taken. We refer to the laws of exception against religious orders and the laws that have secularized the public schools. We have mentioned above the suspension during the war of the application of the laws of exception against religious. Many communities availed themselves of this freedom, reopened their houses and resumed their activities in every field, preaching, teaching and social work. They felt that public opinion was with them, and when in 1924 the old radical-socialist bloc recovered the majority in the Chamber as a reaction against the failure of the preceding Chamber to settle the problems of reconstruction, and evidenced an intention to proceed again to the application of laws which were yet on the statute-book, they resolutely resisted the attempt, and adopting the motto of the defenders of Verdun: "They shall not pass", they said: "We shall not go", and indeed they remained and more and more openly continued their work. Jesuits, Dominicans, Benedictines and other orders had seen their depleted ranks filled with veteran officers and soldiers who had won distinction on the battlefield, and they went on re-

[7] Quoted by Brugerette, III, pp. 662-663.

opening and enlarging their novitiates and houses of studies. Only a few weeks before the war a bill was submitted to the French parliament demanding the removal of all disqualifications in behalf of all religious who had fought at the front. It bore the endorsement of more than two hundred deputies and the only serious opposition it met came from the socialistic group.

Owing to the strength of the body of public school teachers who have been the greatest beneficiaries of the laws restrictive of liberty in education for members of religious communities, and who seem more deeply imbued with the philosophy of secularism, greater difficulty will be met in the effort to reinstate religion in the public schools of France. By a singular contradiction, while the grammar schools have been completely secularized, secondary schools have retained all along their chaplains, and a higher percentage of teachers in secondary schools and universities are practical Catholics; but the fact remains that after fifty years of secularism the dechristianizing influence of the public school particularly in country districts is the greatest obstacle that the Church of France has to overcome in her work.

It is to meet that obstacle and to undo the work of those who have done havoc to the faith of many French children that the great movements of Catholic youth which have forced the attention and the admiration of the Catholic world in the last decade have been launched: *Jocists* (Catholic Young Workers) and *Jacists* (Catholic Young Farmers) etc. The example they give of a deep Catholic life, will, God helping, prove to be an apostolate which can be exercised only by laymen and will prepare the ground for the priest's own apostolate. This is one of the many forms taken in France by Catholic Action at the bidding of the late Pius XI under the direction and with the hearty cooperation of the French clergy.

Our survey would not be complete if we did not make a brief mention of a crisis which weighed upon French Catholics for twelve years and has just been happily healed by the successor of Pius XI. Abbé Brugerette devotes a whole chapter to the case of *Action Française*. This movement started forty years ago as a reaction against the work of social and national dissolution ushered in by the Dreyfus case. Its founder, Charles Maurras, was an agnostic, but like August Comte whose disciple he was he had conceived a great admiration for the Catholic Church, in which he saw the highest embodiment of the principle of authority and the only obstacle to the progress of social and political revolution. He fought many battles for the defense of the Church and thereby won the confidence of many eminent prelates in Rome and in France, no less than the affection and devotion of numerous priests and laymen. How could a group which had established a school for the commentary of the *Syllabus* of Pius IX be other than a champion of the Church? True, Maurras had not withdrawn from circulation books in which, under the cover of defending

intelligence and reason, he gave expression to his opposition to the teaching of the Gospel, and he had instilled in many of his followers a spirit of violence; but many others saw in him only the champion of tradition, the restorer of the principle of authority, the weakening of which had brought the French nation to the brink of ruin. Pius X had signed a decree placing his works on the Index, but had withheld the publication of that decree about the time when he had ordered the dissolution of the democratic group of *Le Sillon* against which Maurras and the *Action Française* had fought so many battles. Great therefore was the surprise of many French Catholics when in 1926 Pope Pius XI condemned the movement, and upon the refusal of its leader to comply, imposed the most severe censures upon his followers, censures which were not lifted even on the occasion of the Jubilee of the Redemption in 1933.

However, so deep was the crisis of conscience of many souls divided between their Catholic loyalty and their fidelity to a beloved leader that the proud resistance of the first days was broken and in November 1938, Maurras and his fellow-worker Daudet addressed to Pius XI a letter in which they expressed their regrets for their criticisms of the policies of the Holy See, and in the name of their Catholic members made profession of accepting the Church's teaching and rejected whatever errors they may have professed. Pope Pius XI referred the case to the Congregation of the Index, which, on July 17, 1939, rendered public the decree annulling the decree of December 1926. It is only just to quote the last lines of the article in which Maurras and Daudet express their joy at the news of the lifting of the ban.

> In presence of the threats of war among nations with whom the Pope endeavours to carry on his work for peace, we Frenchmen can but be sensible to the peculiar favor he does our country in allowing us to return to the union of French Catholics and to contribute our share in maintaining peace among them. We shall respond by giving more strength than ever to our action in behalf of the Church and of the endeavours of its Pontiff in favor of peace. The Catholic members of the *Action Française* will be permitted to raise their thoughts to the supernatural powers which have helped to this happy issue and above all to those Saints of France whom Charles Maurras evoked recently in his reception speech in the French Academy. In the front rank of these saints, their gratitude will go to St. Theresa of Lisieux, whose sweet and powerful intercession they never ceased to invoke. . . .

This solution of an unfortunate crisis is only one more indication of the work of pacification which is going on in France at the present day. The reconciliation between the State and the Church, the disappearance of irritating controversies and the growing influence of the Church in the settlement of social problems, are bound to pave the way for the success of the Catholic apostolate. If the danger of a communistic revolution was

averted in the critical days of 1936 when the French Popular Front had come into power, no little part of the credit must be given to the French clergy. Hence we may understand the spirit of optimism which is growing in the hearts of French Catholics. They are not blind to their needs and they are fully aware of the activities of the enemies of the faith, but they trust in the future.

No man exemplifies the spirit of optimism that seems to animate the French clergy in our day better than Cardinal Verdier, Archbishop of Paris. In ten years, in spite of the economic depression which has hit France no less than any other country, he has built in the suburbs of Paris, that "Red Belt" which to many observers appeared as a hotbed of revolution, more than one hundred churches. But he is the first to give credit for this religious revival to the clergy who for so many years he helped to educate and whom he knows so intimately. On the occasion of a dinner given by *La Revue des Deux-Mondes* at which he was the guest of honor, he paid this tribute to his priests and in their persons to the whole clergy of France:

> What an activity, modest, persevering, deep and disinterested, is exercised by our humble country priests, city pastors, and apostles of our suburbs. In the midst of political revolutions and social commotions, their action which knows no obstacle is the firmest basis of our hopes. Even under the cloud of misunderstanding and under persecution, they remain closely united together and guard the flame of the Christian ideal, of devotion to country, and of our best national traditions. By their daily work, thread by thread, they weave that moral cloth of French faith, which nothing can succeed in tearing. Others may adorn it with fine embroidery, but the fundamental structure, that which has given its traditional and indelible features to the French soul, is woven in the Catechisms, in the Sunday sermons, in the close relations between the pastor and his flock.

JULES A. BAISNÉE

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II.

The Twentieth Annual Meeting of the American Catholic Historical Association

Hotel Mayflower, Washington, D. C., December 28-30, 1939.

With twelve national and regional learned societies meeting concurrently the Mayflower presented a vivid scene during the last days of the year. The spacious East Room was assigned by the management to the American Catholic Historical Association and here all our sessions were conducted.

It was with a sense of profound gratitude to Almighty God that we met to chronicle the twentieth anniversary of the founding of our Association. That score of years (1919-1939) has witnessed one of the most historical periods in modern and contemporary times. Whether we have kept pace with the development of history and science during that time is not for us to declare or to decide. There are so many intangible values to these annual meetings that a fair appraisal of their worth to students and teachers and writers in the field is not always easy to reach. The personal acquaintanceships and friendships formed are always helpful to the advance of Catholic historical scholarship and the opportunity the sessions give of meeting the leaders in the field can hardly be over-estimated. It may be interesting to the members of the American Catholic Historical Association to know that during the past twenty years, 239 papers have been read at our sessions. The distribution of these papers has been as follows:

Diocesan clergy	74	papers
Religious clergy	65	"
Jesuits	30	
Benedictines	8	
Franciscans (O.M.F., O.M.Cap., O.M.C.)	7	
Marists	7	
Dominicans	6	
Holy Cross	3	
Augustinians	2	
Paulists	1	
Society of the Divine Word	1	
Sisters	6	"
Catholic laymen	75	"
Catholic laywomen	6	"
Non-Catholics	13	"

In many of our meetings we have been addressed by the members of the hierarchy, and at the Washington (1934) sessions, His Excellency the Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States, read a paper on "American Catholics and History," which is printed in his recent volume *Addresses and Sermons*.

The twentieth annual meeting was devoted to a single topic—*The Rôle of Catholic Culture in the Latin American Republics*. Under the guidance of the chairman of the Committee on programme, the Most Reverend Joseph M. Corrigan, S.T.D., Rector of the Catholic University of America, and the two vice-chairmen, the Reverend Francis Borgia Steck, O.F.M., Ph.D., and Richard A. Pattee, M.A., both members of the University faculty, nine papers were assigned, dealing with Venezuela, Chile, Ecuador, Peru, Bolivia, Colombia, Argentina, Uruguay and Brazil. Two luncheon conferences were also held: one, on Mexico and Central America, conducted by Reverend Francis Borgia Steck, O.F.M., Ph.D., which will appear later in the REVIEW under the title "Literary Contributions of Catholics in Nineteenth Century Mexico," under the chairmanship of Herbert Wright, Ph.D., of the Catholic University of America; the other, on the West Indies by Reverend Raymond A. McGowan, of the National Catholic Welfare Conference, under the chairmanship of Reverend W. Eugene Shiels, S.J., Ph.D., of Loyola University, Chicago, Illinois. The presidential address, delivered by Carlos E. Castañeda, Ph.D., Latin American Librarian at the University of Texas, and entitled "Our Latin American Neighbors", was printed in the January issue of the CATHOLIC HISTORICAL REVIEW. The three papers on Argentina, Bolivia and Uruguay appear in this issue of the REVIEW and the others will be printed during the present year.

An announcement of the meeting in Spanish and Portuguese was prepared by Mr. Pattee. This was printed and sent to all the historical institutes of Latin America and to several hundred Latin American historians.

The committee on arrangements had as its chairman the Right Reverend Monsignor Edward P. McAdams, D.D., pastor of St. Joseph's Church, Washington, D. C. The committee was aided by a large group of the Catholic clergy and laity of the city. The committee on registration and information was composed of eleven seniors from Trinity College, Washington, D. C., with Miss Rosemary C. Mawhinney as chairman, and Miss Louise Virginia Hunter, as secretary.

At the final meeting of the executive council on Thursday, December 28, after reading brief summaries of the annual reports of committees, the officers and councillors selected for the year 1940 were approved. The Executive Council also approved the selection of the Hotel Pennsylvania, New York City, for the 1940 meeting.

Monsignor Guilday then proposed the following resolution, which was unanimously adopted:

At our foundation meeting in Cleveland (1919), Dr. John Franklin Jameson, then editor of the *American Historical Review*, who made the inaugural address of the Association, was unanimously elected sole honorary member for life. Since his death in 1938 this place has not been filled, and I propose to the Executive Council that this honor be conferred on Sir THOMAS F. MEEHAN, K.S.G.

Many splendid things might be said of Mr. Meehan, who is now in his eighty-sixth year. As editor of the *Historical Records and Studies* and of the *Monograph Series* of the United States Catholic Historical Society, of which he is now president, Mr. Meehan has not only given to American historical scholarship a treasury of data on Catholic life in this country but has also been the inspiration of many students during the last two generations.

In the opening public session that same morning, Monsignor Eugene J. Connelly, LL.D., pastor of St. Peter's Church in this city, presided. The papers read were devoted to the rôle of Catholic Culture in Chile by Reverend Edwin Ryan, D.D., now a member of the Faculty of the Catholic University of America, and in Ecuador by Richard A. Pattee, M.A., of the Division of Cultural Relations in the Department of State. Mr. Pattee's paper appeared in the January issue of the REVIEW. Miss Marie Madden, Ph.D., of Fordham University who was scheduled to give a paper on Venezuela was unable to be present; her paper will appear in a later issue of the REVIEW. The luncheon conference on Catholic culture in Mexico and Central America was ably conducted by Herbert Wright, Ph.D., Head of the Department of Politics in the Catholic University of America. The speaker, Reverend Francis Borgia Steck, O.F.M., Ph.D., of the same University, gave considerable pleasure to his audience by his objective survey of Catholicism in these Latin American republics. It is worthy of record that Dr. Steck's luncheon conference before the Hispanic-American group of the American Historical Association on Friday, December 29, was well received. The subject was "The Church in the Writing of Hispanic-American History." The Reverend Joseph B. Code, Sc.Hist.D., of the Department of History in the Catholic University, who has attracted nation-wide attention by his publications on Spanish history, led the discussion.

The afternoon was devoted to the annual business meeting and the presidential address. Dr. Castañeda, president of the Association for 1939, was chairman of the business meeting, during which the following reports were read:

1. REPORT OF THE TREASURER (Rev. Dr. John K. Cartwright):

FINANCIAL STATEMENT FROM DECEMBER 1, 1938 TO DECEMBER 1, 1939

ACCOUNT I. GENERAL FUND

INVESTMENTS—December 1, 1938			$5,500.00
CASH ON HAND—December 1, 1938		$1,181.62	
RECEIPTS:			
Annual Dues		2,900.25	
Interest: From Investments		165.00	
Contributions to the Chicago Meeting		685.00	
		$4,931.87	$5,500.00
DISBURSEMENTS:			
Office Expense:			
Rent of Office and Telephone Service	$ 74.00		
Supplies and Service	132.14		
Clerical Salaries	870.00		
	$1,076.14		
Expenses of the Chicago Meeting	749.97		
Expenses of the *Catholic Historical Review*	1,716.60		
Donations (*Writings on American History*)	50.00		
Rent of Safety Deposit Box	5.50		
Conference of Historical Societies	1.00		
		$3,599.21	
CASH ON HAND—December 1, 1939		$1,332.66	
INVESTMENTS—December 1, 1939			$5,500.00

ACCOUNT II. REVOLVING FUND FOR PUBLICATION OF DOCUMENTS

CASH ON HAND—December 1, 1938	$184.79	
RECEIPTS:		
U. S. Ministers to Papal States	88.00	
		$ 272.79
DISBURSEMENTS:		
Newman Book Shop	$ 5.00	
J. H. Furst Co. (Binding 50 copies *U. S. Ministers to Papal States*)	35.00	
		$ 40.00
CASH ON HAND—December 1, 1939		$ 232.79

SUMMARY

INVESTMENTS:	
ACCOUNT I	$5,500.00

CASH ON HAND:		
ACCOUNT I	$1,332.66	
ACCOUNT II	232.79	
TOTAL CASH BALANCE		$1,565.45
GRAND TOTAL		$7,065.45

2. REPORT OF THE COMMITTEE ON PUBLICATIONS (Leo Francis Stock, Ph.D.)

For the benefit of new members as well as to recall the facts to the older members, it should be stated that the Association sponsors three publications: (1) THE CATHOLIC HISTORICAL REVIEW which, issued to members in April, July, October, and January, is the official organ of the Association; (2) the *Papers* of the Association, containing the contributions to a subject which occasionally forms the single topic of our annual meetings; and (3) the *Documentary Publications* of the Association which, as the title indicates, are collections of primary sources bearing upon some phase of Catholic Church history.

A brief statement concerning the present status of each of these projects is the purpose of the annual reports of the Committee on Publications.

The resignation of your chairman from the Board of Editors of the REVIEW made necessary the reorganization of that body. The present board consists of Monsignor Guilday and Doctors Code, Ziegler, Ellis, and McGuire, the last-named continuing lay participation in the deliberations and policies of the board. The twenty-fifth volume of the REVIEW will be concluded with the forthcoming January number which is now in proof. An index of the first twenty volumes prepared by the Reverend Dr. Harold Bolton, has been published and is now available to members and institutions. All papers read at the Chicago meeting of last year have appeared in the REVIEW, with the exception of Father Laux's "Two Decades of Ecclesiastical History" which was not in final form when he died last January. Twenty-five years of such fruitful endeavor should not be allowed to pass into history without some permanent statement respecting the beginnings and progress of the undertaking. Your committee therefore suggests to the editors that an article of such a nature be prepared for early publication in the pages of the REVIEW.

Three volumes of the *Papers* of the Association have been published by P. J. Kenedy and Sons, New York. It is expected that the papers read at the present meeting will appear as Volume IV of this series.

The Association should take pride in the use that has been made of the single volume of *Documents* which has been published. Not only has it furnished material for many articles, but it has been otherwise cited far and wide. The recent appointment of Mr. Taylor as President Roosevelt's private representative at the Vatican, with ambassadorial rank, has again sent newspaper editors and students to its pages. The leading editorial of the *Washington Star* of December 26, on "Relations with the Papacy"—a splendid story of over a column—was written from our volume and due credit given to the work. Throughout the country, in religious and secular press, the historical background of the present action has been written on the basis of the Association's volume. It is a pity

that the Association has not been able to finance the work of collating and printing the documents for the second volume of this series—the United States Consuls to the Papal States. Had it been possible to carry the work forward, the volume would have been issued just in time to meet the present situation and to make public the entire story of our nation's relations with the States of the Church. As has been stated in previous reports of this committee, the material for this volume has been copied. *Your committee feels that the completion of this work is the most important unfinished business of the Association.* Is there no individual or group of individuals able and willing to raise a few thousand dollars necessary to complete this task?

3. Report of the Committee on Membership (Rev. Dr. Francis A. Mullin).

The statistics of this report would seem to indicate that the Chairman of this committee might well begin by an apology for inactivity. However, there are some factors affecting the situation which should be mentioned before emphasizing the burden of the blame. The first, but perhaps the least significant, is the fact that memberships in most learned societies have suffered sharp declines in the past few years, and the end of this process is not yet in sight. More significant as a cause is the fact that Monsignor Guilday himself heretofore made most of the contacts which led to memberships; his personal contact brought an authority and a prestige in American Catholic history to which no one else could hope to attain. Hereafter it can be taken for granted that an increase in the membership of the Association must be sought within the ranks of those who have a real and a live interest in the subject. The task, then, must be one of finding throughout this country and abroad those who would feel it to be a real benefit to themselves and to scholarship to belong to an association such as this.

Obviously this is not a task for one person, but for several scattered throughout the various parts of the country who will be in a position to note those with an interest in history and who will propose them for membership. I here make the suggestion that this committee be enlarged to include five or six members who are so located geographically as to render real service in this work.

The committee on membership has the honor of presenting the following annual report as of December 15, 1939:

Total membership on December 15, 1938		733
Delinquent (two years) members	30	
Resignations during 1939	18	
Loss by death during 1939	13	
	—	61
Total		672
New Members, 1939		40
Total Membership (December 15, 1939)		712

The new ANNUAL MEMBERS are: Rev. Edward J. Baumgartner, Detroit, Mich.; Rev. Martin J. Brennan, Brownsville, Penna.; Dr. Leighton B. Brown, Saint Francis College, Loretto, Penna.; Mr. William Bruce, Publisher, Milwaukee, Wis.; De Paul University Library, Chicago, Ill.; Miss Loretto Doherty, Brooklyn, N. Y.; Rev. C. J. Doyle, Bayonne, N.J.; Dr. John Thomas Farrell, New Rochelle, N.Y.; George J. Fleming, Jr., Catholic University of America, Washington, D.C.; Professor Vincent Flynn, College of St. Thomas, St. Paul, Minn.; Dr. Mary J. Foley, Dominican College, San Rafael, Calif.; Rt. Rev. Msgr. J. G. Kealy, D.D., Chicago, Ill.; Miss Ethel M. King, New York City, N. Y.; Very Rev. Msgr. William J. Kinsella, Chicago, Ill.; Mr. Oliver J. LaBella, Jr., Watertown, Conn.; Rev. James Lauer, O.S.B., Treas. St. Bede's Alumni Assn., St. Bede's College, Peru, Ill.; Professor Henry S. Lucas, Univ. of Washington, Seattle, Wash.; Rev. A. Majewski, Hamtramck, Mich.; Rev. J. W. McCormick, Carroll College, Helena, Montana; Miss Mary Meeken, Chicago, Ill.; Rt. Rev. Msgr. D. L. Monahan, D.D., Ft. Wayne, Ind.; Rev. Austin F. Munich, St. Thomas Seminary, Bloomfield, Conn.; Mr. Peter F. Murphy, Jr., Milwaukee, Wis.; Rev. W. E. O'Donnell, College of St. Thomas, St. Paul, Minn.; Dr. Alexander Pope, Chicago, Ill.; Rt. Rev. Msgr. A. S. Quinlan, Camden, N. J.; Mr. Leo A. Rover, Washington, D. C.; St. Mark's High School, St. Louis, Mo; Sisters of Christian Charity, Mallinckrodt College, Wilmette, Ill.; Sister M. Mildred Augustin, Convent Ancilla Domini, Donaldson, Ind.; Rev. Mother Mary Felix, Convent of Holy Child Jesus, Sharon Hill, Penna.; Sister Mary Hedwigis, Viterbo College, La Crosse, Wis.; Sister M. Mira, O.S.F., Alverna Teachers College, Milwaukee, Wis.; Sister M. Rosalita, I.H.M., Ph.D., Marygrove College, Detroit, Mich.; The Seminary, Orchard Lake, Michigan; Sister M. Theophane Geary, Ph.D., Seton Hill College, Greensburg, Penna.; Dr. Sherbowitz-Wetzor, Washington, D.C.; Rev. John B. Sprengel, Chicago, Ill.; Mr. Walter F. Sullivan, Member of Faculty of Framingham High School, Framingham, Mass.; Rev. Thomas F. Temple, Katonah, N. Y.

4. REPORT OF THE COMMITTEE ON NOMINATIONS (Rev. Francis S. Betten, S.J.).

The Committee on Nominations has the honor of presenting the following officers and councillors for the coming year:

OFFICERS

President, Herbert H. Coulson, M.A., (Cantab.), professor of medieval history, St. Louis University.

First Vice-President, Marshall E. Baldwin, Ph.D., professor of history, New York University.

Second Vice-President, Rev. Gerald Groveland Walsh, S.J., M.A. (Oxon.), professor of medieval history, Fordham University.

Secretary, Monsignor Peter Guilday.

Assistant-Secretary, Rev. Joseph B. Code, Sc. Hist. D., The Catholic University of America.

Archivist, Miss Josephine V. Lyon, Washington, D.C.

Treasurer, Rev. John K. Cartwright, D.D., Washington, D.C.

COUNCILLORS

Miss Elizabeth M. Lynskey, Ph.D., professor of history, Hunter College, New York City.

Mr. Arthur Kenedy, P. J. Kenedy & Sons, New York City.

Rev. Aloysius K. Ziegler, assistant professor of mediaeval history, The Catholic University of America.

Very Rev. Thomas Plassmann, O.F.M., Rector, St. Bonaventure's Seminary, Allegany, N.Y.

Rev. Joseph Roubik, S.J., chairman, Department of History, Loyola University, Chicago, Illinois.

The Secretary was then instructed to cast a unanimous ballot for the election of these officers and councillors.

5. REPORT OF THE SECRETARY (Msgr. Peter Guilday).

At this annual business meeting we greet this twentieth anniversary of our foundation at Cleveland on December 30, 1919. Several times during the past score of years, I have described that initial meeting. If I do so again this afternoon it will be only for the purpose of recalling the recent loss to scholarship in the persons of two rare spirits, John Franklin Jameson and George Burr, both of whom were present at our inauguration, and are therefore counted among our founders. Dr. Jameson, it will be remembered, made the foundation speech that day.

Many of you, no doubt, have seen some of the old baptismal records of colonial days as kept at St. Augustine, St. Louis, and New Orleans. These Spanish and French registers especially give one the idea that hundreds must have been present at the baptism of the child. Pages upon pages of signatures follow a declaration that the child was securely brought into the Christian fold. I fear that many a time this part of my report has sounded like some of these old registers, but now that our infant has successfully evaded the many pitfalls of youth, it gives us courage to believe that the maturity of our Association will be marked with greater zeal on the part of more American Catholics for study and research in ecclesiastical history, to which our Association is dedicated. We have made bold three times during the past twenty years to center the annual meeting around a given topic in a symposium. This is always somewhat risky. The speakers must be left to their own understanding of the general topic and only broad directions can be given to them. The Association has been most fortunate in the three symposia given thus far: *Church Historians,* the papers of the Ann Arbor meeting of 1925; *The Church in Contemporary Europe,* the papers of the Minneapolis meeting of 1931, the boldest venture we have made thus far; the *Catholic Philosophy of History,* the papers of the Pittsburgh meeting of 1933, to which Archbishop Schrembs contributed a masterly essay on the subject. These three volumes are worthy companions of the first volume of our series of Publications, *The United States Ministers to the Papal States, Instruc-*

tions and Despatches (1848-1868), edited with a brilliant introduction by Leo Francis Stock of the Catholic University of America, and the Carnegie Institution of Washington. Dr. Stock's volume has especial significance in view of the recent appointment of Mr. Taylor to the Vatican by President Roosevelt.

In spite of the success of these three symposia, there was considerable misgiving when two years ago I discussed with a few competent scholars the project of a symposium on Latin America. It was felt that few American Catholics were interested in the republics south of the United States, and, in fact, one critic assured me that, if we followed such a general topic, nine Catholic scholars could not be found in the United States competent to deal with Latin America. Many other objections were added by this friendly critic. The idea of this symposium was also challenged in a leading Catholic periodical, but our Committee on Programme decided to take the risk.

After the selection of the speakers, a carefully-written memorandum was prepared and your secretary asked the advice of many recognized Latin American scholars, among them the late James A. Robertson and the present Director General of the Pan American Union, Dr. L. S. Rowe, who fully approved the plans of the Committee.

The activities of the State Department in the field of our cultural relations with other countries, particularly Latin America, finally persuaded the Committee to make the attempt. The Rector of the Catholic University of America, who is *ex officio* Chairman of the Programme Committee, approved the plan and added to the Committee two scholars, the Reverend Francis Borgia Steck, O.F.M., Ph.D., assistant professor of Spanish American History in the Catholic University of America, and Richard A. Pattee, M.A., who is a member of the Division of Cultural Relations in the Department of State. Under the guidance of these two scholars, a general plan was prepared the title of which was to be The Rôle of Catholic Culture in the Latin American Republics. The memorandum sent to our speakers reads:

> The title itself is indicative of the chronological scope of each of the essays. It is, of course, impossible to make a clear distinction between the period of independence and the colonial regime insofar as cultural development is concerned. The transformation in political institutions did affect profoundly the position of the Church, its rôle in civic and political affairs and its relation to the government. The presentation of the topics listed would logically involve a brief reference to the status of the problem on the eve of separation, with a sketch of the vicissitudes of the Church during the Wars of Independence. This would serve to focus the question, clarify the preliminaries and make evident the difficulties and restrictions under which the Catholic Church continued its work after the various republics were set up. The term *Catholic Culture* may be taken in a rather broad sense. The study of its rôle during the decades since independence would evidently include a number of important and significant phases of social and religious life which constitute culture. It is important to discover the rôle of the Church in education; that is, the contribution and rôle of Catholic thought and Catholic institutions in the educational development of the republics. Catholic culture has influenced this aspect of national life profoundly. Catholic primary schools, secondary

institutions, trade schools and other forms of educational institutions as well as universities, all form a part of the Catholic rôle in a cultural sense. The influence of this participation, the scope of the activities and the positive way in which such institutions have contributed to the progress of the national culture, are all elements to be taken into account.

Side-by side with this phase is that of the missions. Missionary organization and labor is clearly a part of the cultural work of the Church in these countries. Catholic culture has been diffused and spread in those regions which had not been incorporated within the body politic through the labors of religious Orders in the missions. This whole field offers one of the most interesting and suggestive contributions of Catholic culture to the formation of South America. The conquest of the hinterland, the penetration among more primitive peoples and the spread of Portuguese and Spanish modes of thought, which in their essence are Catholic, constitute an element of the first importance in this study.

Catholic culture as manifested in learning and scholarship should by no means be overlooked. Here the cultural expression through the Church is the most obvious. The various fields to be suggested must depend in part on the nation under consideration. In history, art, music, linguistics, the natural sciences, and archaeology, Catholic culture has developed to a marked degree in Latin America.

The place of the Church and of the clergy in this process is extremely important. Catholic thinkers in various fields, both lay and cleric, could be included as indicative of the actual place that Catholic cultural influence has achieved. The problem is to evaluate the degree to which Catholic thought and civilization have permeated and influenced the evolution of the republics of South America. Indication should be made of the progress of such culture and how Catholic agencies are working to achieve this.

The last of the main forces of a cultural character are those which can be designated as social welfare, including all forms of social activity, charities, hospitals and other organizations of a humanitarian nature. The scope and number of these must depend in large part on the peculiarities of each nation. In some cases such social welfare activity as is in existence is almost entirely Catholic. The activity in this field is part certainly of the cultural life of a given people.

In the field of pure thought, philosophy, literature and the social sciences, an evaluation of Catholic culture is of the greatest significance. The problem is more vague and less tangible than in the former cases, but important as an indication of the place Catholic culture holds in the evolution of these century-old nations.

In view of all that has been done by the Division of Cultural Relations since its creation by the Secretary of State, Cordell Hull, on July 27, 1938, particularly in the Latin American field, and in view of the conference called by Mr. Hull for November 9 and 10, our programme has especial import for the future activity of the Association. At the November meeting, several hundred delegates from all parts of the United States assembled here in Washington and participated in a conference on Inter-American relations in the field of education. The two day programme covered many phases of educational facilities for American teachers and students in Latin America and the opportunities for research in the United States for Latin Americans. As a governmental project there could be, of course, no reference to the religious aspect of these cultural relations, and for that reason our Committee was certain that this annual meeting would be of value to the entire movement.

It would be erroneous to make the conclusion that these sessions of 1939 are the beginnings of American Catholic interest in Latin America. An examination, for example, of our leading Catholic periodicals in the United States will reveal considerable interest in the field all through the nineteenth century.

Many scattered facts might be given to show this interest. For example, the first Catholic Church in New York City, St. Peter's in Barclay Street, built in 1785-86, was constructed largely from funds sent to New York by King Charles III of Spain, and from collections made in Mexico and Central America. In 1789 the New York Catholics again appealed for funds to help complete their edifice. Two memorials were drawn up, one going to the Bishop of Carthagena, Spain, and the other being addressed to his Catholic Majesty's subjects in South America. At a meeting of the Trustees of the Church on October 5, 1789, it was decided to send a memorial to the Spanish minister, Don Diego de Gardoqui, on his departure for Spain. He had been a protector of St. Peter's while in New York, and in 1788 had been instrumental in procuring assistance for the support of the Church from South American sources. At a meeting on November 2, 1789, preparations were made for the journey of Father O'Brien to Cuba and Mexico, where he was to solicit aid for the infant Church. The journey met with distinct success. While in Mexico he enjoyed the kind hospitality of Archbishop Nuñez de Haro, of Mexico, who had been his fellow student at Bologna. Father O'Brien returned with $4,920 in addition to $1,000 contributed by the Bishop and Chapter of Puebla de los Angeles. In addition, Father O'Brien brought back to New York several paintings for the Church, the only one remaining *The Crucifixion*, by the celebrated Mexican artist José Maria Vallejo, hangs in St. Peter's today as a symbol of the obligation New York Catholics owe to their co-religionists in Latin America.

St. Mary's College, founded in Baltimore by the Sulpicians in 1804, quickly became the mecca for Spanish youth, particularly from the West Indies. The college itself may be considered the first centre of Spanish studies within the present United States. The Georgetown Visitation Convent here in Washington, in the first half of the nineteenth century, had a goodly quota of Spanish American girls as scholars, and Mt. St. Mary's College and St. Joseph's College, both at Emmitsburg, always have a large number of boys and girls from Spanish America. One of the pathetic sights at Emmitsburg is the gravestones of the lads who died at Mt. St. Mary's and were buried there so far away from home.

One of the earliest descriptions of South America was written by Bishop John England of Charleston, S.C., published in our first American Catholic weekly, the *Miscellany*, in 1824. A few years later it was the threat of the future archbishop, John Hughes, to go to Mexico and South America to collect money for his new church, St. John's in Philadelphia, which brought a generous response from his parishioners and saved him the journey.

In 1851, Bishop F. N. Blanchet went to Mexico to collect for his Oregon missions and returned with money, sacred vessels, pictures and

vestments. Another interesting incident took place in 1852 when five Sisters of Providence, who had left Montreal to establish a mission in Nesqually, decided to go to South America, and there they began their labors in Santiago and later in Valparaiso, Chile. Among other incidents of our relationships with the Church in South America is the visit of Archbishop Francis N. Blanchet of Oregon. During his South American tour in September, 1855-57, he printed an account of the Oregon missions which was translated and published in Valparaiso, Chile, in 1856.

No scholar did more to revive American interest in Latin America than Father John Zahm of the University of Notre Dame. In recording the coöperation of the officers and councillors of the past year, it gives me considerable pleasure to chronicle the election by the Holy See of one of my former students and a member of our executive council, Most Reverend John F. O'Hara, C.S.C., president of Notre Dame University, to the American hierarchy. Bishop O'Hara published in the University of Notre Dame *Alumnus* of April, 1939, a very encouraging report of his visit to Lima as an official delegate to the Congress held there. Nor should we overlook the fact that the Reverend Dr. Maurice S. Sheehy, of the Catholic University of America, who is on our program tomorrow, accompanied the former Rector of the University, Bishop James Hugh Ryan, on a spectacular good-will journey through the South American republics. Others on our program, Doctors Magner, Steck and Code have made journeys to Mexico and South America for research purposes; and another, Professor Langford of University of Notre Dame, is a graduate of the University of Mexico.

Our leading Catholic periodicals, especially the *Catholic World,* begun in 1865, the *American Catholic Quarterly Review,* begun in 1876, and the *Ecclesiastical Review,* begun in January, 1889, contain many articles on the Church in Latin America. During the first six years (1915-1921) when the *Catholic Historical Review* was devoted exclusively to research in American Catholic history, not a single issue was published without a contribution to the field of Latin American history. The first original sources published were the letters already referred to, which passed between New York Catholics and the king of Spain. During those first six years of the *Review,* articles were contributed by such leading scholars as Bolton, Priestly, Meacham, James A. Robertson, and Chapman. I mention their names to show that interest was being kept alive among our own students and writers in this very important field. Undoubtedly the most significant of these articles is that which appeared in the October, 1917, issue of the *Catholic Historical Review* entitled "The Church in Spanish American History" by Julius Klein, then at Harvard University.

Another article which caused considerable discussion at the time was that by Dr. Herbert Wright of the Catholic University of America who presided over our luncheon conference today, entitled, *The Origin of the American Aborigines.*

Our Committee on Program is very grateful to the scholars who are contributing to this volume. The thanks of the Association are extended

to the management of The Mayflower, to the Committee on Arrangements of the American Historical Association and especially to Dr. Kayser, its chairman, who has made it possible for us to have exclusive use of this East Room, to the members of the Committee of Local Arrangements of our Association of which Monsignor McAdams is chairman, and to the Committee on Registration and Information, which is composed of a group of seniors from Trinity College, Washington, D. C.

I am happy to report that all of the papers of the Chicago (1938) meeting have appeared during the past year in the *Catholic Historical Review* with the exception of a paper, "Two Decades of Catholic Historical Scholarship," by Father Laux, which he had not revised before his untimely death in January last.

The Editorial Staff of the *Review* has been greatly strengthened by the appointment of Dr. Martin R. P. McGuire, Dean of the Graduate School of Arts and Sciences, of the Catholic University of America, who was honored by the American Historical Association today by being chosen chairman of one of its opening sessions.

I take this opportunity to thank the co-editors of the *Review,* for their collaboration all through the year, especially during the severe siege I have had with impaired eyesight.

Among our members are many who have directed their scholarship into the field of Latin American study. The eleven speakers chosen last January for this twentieth annual meeting of our Association are foremost in Catholic circles in their work, and none more so than the president of 1939, Dr. Castañeda. All of them have written articles and published books on different aspects of Latin American culture. To their names should be added that of Mr. Paul McNeil, former custodian of the rich De Lima Library at the University. To fill out the chronicle must be recorded the foundation of an Institute of Ibero-American Studies at the University, with Mr. Pattee as its acting director.

We have continued this year our annual subsidy of $50.00 for the printing of *Writings on American History,* compiled by Miss Grace Gardner Griffin and Miss Dorothy Louraine. This volume reaches the year 1935 and contains many items of interest to Catholic students of history. The Latin American section is particularly well done.

Looking back over the twenty years that have gone, there can be no sentiment more deeply planted in our hearts than gratitude to Almighty God for the success which has followed in the wake of all of our annual sessions. Personally, I would like to mention all of the priests and laity, the sisters and brothers who have coöperated with me in all this time in keeping our meetings on the high scholarly level which has been constantly noted and praised by our own members as well as by many outside our Church.

We begin our twenty-first year under the guidance of three well-known mediaevalists, Herbert Coulson, of St. Louis University; Marshall Baldwin, of New York University; and Father Gerald Groveland Walsh, of Fordham University. May the next year be a noble successor to the scholarship of the past.

The General Session was held on Thursday afternoon at four o'clock and was presided over by Professor Herbert M. Coulson of St. Louis University, who presented Dr. Carlos E. Castañeda, Latin American Librarian at the University of Texas. Dr. Castañeda's presidential address, "Our Latin American Neighbors", appeared in the January issue of the CATHOLIC HISTORICAL REVIEW.

The morning Public Session on Friday, December 29, had as chairman Rev. John Keating Cartwright, D.D., who has generously given of his time during the past decade of years as treasurer of the Association. Three papers were read. Reverend Dr. David A. Rubio, of the Catholic University of America gave an interesting account of the progress of Catholic culture in Peru. This was followed by an arresting paper on Bolivia, by Miss Elizabeth W. Loughran of Boston College, Boston, Massachusetts. The Reverend James A. Magner, S.T.D., of Quigley Preparatory Seminary, Chicago, Illinois, brought the Session to a close with a paper on Colombia. The Luncheon Conference had as its chairman, the Reverend W. Eugene Shiels, S. J., Ph.D., of Loyola University, Chicago, Illinois. The rôle of Catholic culture in the Caribbean area was ably described by the Reverend Raymond A. McGowan of the National Catholic Welfare Conference. The discussion was led by the Reverend Maurice S. Sheehy, Ph.D., of the Catholic University of America.

The closing Public Session on Saturday, December 30, had as its chairman, the Reverend Peter M. Dunne, S. J., professor of history in the University of San Francisco. The first paper, by Walter M. Langford, M.A., of the University of Notre Dame, on Catholic Culture in Argentine, appears in this issue of the REVIEW. Professor J. Manuel Espinosa, Ph.D., of St. Louis University, read an essay on the same topic dealing with the Republic of Uruguay, which also appears in this issue; and the third paper on Brazil was fittingly given by a descendant of one of the oldest noble houses of Portugal, Professor J. De S. Coutinho of the Catholic University of America.

One of the striking factors of the Washington meeting and one that will long be remembered was a display of some forty rare and scarce volumes bearing imprints from 1471 to 1754, selected by Father Wilfrid Parsons, S.J., the librarian, from the collections of Georgetown University. Mimeographed lists were distributed to the members of the Association and to those of the Bibliographical Society of America, which was holding its sessions at the same time.

Since the meeting in Washington, preparations for the 1940 meeting in New York City have been begun. Mr. Robert Louis Hoguet, first vice-president of the Emigrants Savings Bank, has accepted the chairmanship of the local arrangements committee, and Miss Elizabeth M. Lynskey, Ph.D., of Hunter College, has accepted the chairmanship of the committee on registration and information.

BOOK REVIEWS

A Dictionary of the Popes.—From Peter to Pius XII. By DONALD ATTWATER. (London: Burns Oates & Washbourne, Ltd. 1939. Pp. vi, 337. 10s 6d.)

Mr. Attwater, collaborator in revising Butler's *Lives of the Saints* and compiler of a *Dictionary of the Saints*, presents us now with a short compedium of the lives of the popes. The work does not claim to be a condensed history of the papacy but rather a series of individual sketches, pen portraits one might say, of the occupants of the See of Peter. The author intends to stress their character as shepherds of Christ's flock and to judge them according to this standard. Their political activities, their contest with the medieval empire or their participation in the strife and turmoil of the Italian peninsula during the renaissance period, into which they were drawn as temporal sovereigns of the states of the Church, are to be subordinated to their spiritual mission. This seems to be the best plan for a work such as this; otherwise a dictionary might become a mere catalogue of a huge mass of facts, many of which had little relation to the position of the popes as heads of the Church. In perusing the book one might wish that here and there this plan had been more closely followed. It seems almost impossible to sketch in a few lines some of those mighty medieval contests between Church and state without causing misunderstandings.

Mr. Attwater has the advantage over his predecessors, as he himself gratefully acknowledges, of having the sure guidance of such Catholic scholars as Monsignor Mann in his *Lives of the Popes in the Middle Ages* and of Ludwig von Pastor's *History of the Popes*. The former is a safe guide from Gregory the Great to the Avignon period. Pastor is without equal in his field, which carries the story from Avignon to Pius VI (to 1799 in the original, not merely to Urban VIII, as the English translation does).

The book gives evidence of a thorough knowledge of the authorities in his field and of great discrimination in selecting and grouping the facts. The frankness with which the good as well as the objectionable is presented deserves nothing but praise. If the balance is not always kept perfectly, the author inclines rather to severity than to eulogistic and "pious" exaggeration. That at times unavoidable brevity leads him into an ambiguous or obscure statement is to be expected and could easily be corrected in subsequent editions; e.g. we read the sentence . . . "as it was, the good they (the crusades) did was on the whole ephemeral while some of their

evil results persist to the present day" (p. 165). The author may have in mind the widening of the gap between East and West, due chiefly to the fourth crusade, but he should not leave us guessing. That Hildebrand was a Cluniac monk does not seem so certain as stated (p. 155). Perhaps the reader may feel that the judgment of the policy of Pius IX and his secretary of state, Cardinal Antonelli, a little too harsh. Was a middle course between complete surrender and a policy of rigid conservatism possible amid the passions of the day?

Form and style of the *Dictionary* deserve nothing but high praise. It is vivid and clear. One is astonished at the ease with which the author avoids the pitfalls of works of this kind, the danger of repeating the same dry formulas and phrases. He remains fresh and interesting to the end. Only wide reading and scholarship could accomplish such a feat. It is to be hoped that every Catholic library, especially college and even high school libraries, will have a copy of the book. It will give the student reliable information on any one of the 258 members of St. Peter's glorious dynasty and perhaps awaken his curiosity to delve deeper into works of larger caliber.

ALFRED KAUFFMAN

Creighton University

Church and State. By LUIGI STURZO. Translated by Barbara Barclay Carter. (New York: Longmans, Green & Co. 1939. Pp. 584. $5.00.)

There are few volumes which will meet with the approval of both historians and philosophers to a fuller degree than the present definitive work of Don Sturzo. Priest, professor, statesman, and scholar the author of this work brings to it a rich and varied experience from both theoretical and practical statecraft. The extensive reading in sources and the deep penetration of the subtle aspects of the problem are evident throughout. One might add that the evidences of acquaintance with the sources would have been far more obvious, as they are in the Italian edition, if the translator had not arbitrarily omitted almost all the documentation as she did also in the case of Soderini's work on the pontificate of Leo XIII.

Don Sturzo divides his treatise into three parts, allotting about one hundred pages to the Church's relations to the Roman Empire, to Charlemagne, and to the papacy at its zenith in the thirteenth century up to the Avignon residence. In the second division, entitled "The Church and the Modern State", the story is carried through the period from the Renaissance to the French Revolution in roughly 240 of the 562 pages of the volume. The final section, "The Secular State and the Church", which discusses the Church from the French Revolution to the present day, comprises a little under one-third of the entire volume. Few will quarrel with the division of space. Don Sturzo is at his best in the modern period. Space forbids any lengthy discussion of his treatment of various subjects,

but to the mind of the reviewer his analysis of Luther's significance to the Church-State question was particularly notable (pp. 192-200). There is an extraordinary sense of balance and level-headedness about Don Sturzo which—with his clear and precise expression—carries him smoothly through knotty episodes such as the suppression of the Jesuits (pp. 333-341), the influence of Freemasonry (pp. 347-349), and an account of the Spanish civil war (pp. 505-516). For a final masterful synthesis of the present position of the Church *vis-à-vis* the secular states, both totalitarian and democratic, his closing chapter, " The Present Situation ", would be difficult to excel.

The splendid service rendered by this book consists in the brightening of the Church's story by the rays of theological doctrine and philosophical reasoning which compelled her on some occasions, and prompted her on others, to act toward civil governments as she did. In other words this is philosophical history in the best sense of that much-scorned concept. One cannot help but feel that this book will do much good in the hands of seminarians and lay students who need and desire an intelligent understanding of the great crises through which the Church has passed.

Not all will agree with some of the attitudes expressed by Don Sturzo. He does no shadow-boxing nor does he resort to any white-washing of unpleasant incidents in the lives of some ecclesiastics. His strictures on many renaissance churchmen, Tudor bishops, and some French ecclesiastics of the late eighteenth century are severe but just. Nor does he hesitate to question the effectiveness of the moves of certain recent popes as, for example, Gregory XVI (p. 419), or the prudence of others, as when discussing Pius IX he says: " To-day, at a distance of time, we may say that his flight to Gaeta was ill-advised, and still more so his return to Rome with a French army " (p. 423). Don Sturzo glows with admiration for Pius XI in his treatment of the Church and the totalitarian regimes (pp. 476-525). His admiration is doubtless prompted by the firm manner in which the pontiff dealt with Mussolini, since it is well known that Don Sturzo has suffered much at the hands of *Il Duce*. Nonetheless in no place throughout the volume did the reviewer feel Sturzo the pleader had taken the reigns from Sturzo the scholar.

A few slips have crept in to the body of the work. On p. 70 one should read 962 for 692; p. 118 in the sixth line from the top, " does " for " do "; on p. 140 it is *Defensor Pacis* rather than *Defensor Fidei;* p. 150 the author speaks of the Golden Bull of Charles IV as issued in 1355 whereas it should be 1356; then on p. 152 it should be understood that not all Aragon remained faithful to Benedict XIII to his death; Charles VIII of France invaded Italy in 1494, not 1498 (p. 210); likewise one should read *Unam Sanctam* on p. 251 for *Sanctum;* the author refers to England in the sixteenth century as " Great Britain " (p. 289 ff.) which is too early for that designation; on p. 310 one should read " religious " for " religion " in the

second line; Louis XIV died in 1715, not 1713 (p. 314) as Pius X died in 1914, not 1917 (p. 460). Recent scholarship has revealed that Baroness von Krüdener did not inspire the Holy Alliance of Emperor Alexander I as Sturzo says (p. 395). Knapton's monograph, *The Lady of the Holy Alliance,* makes this conclusion no longer tenable.

The volume is provided with what is termed a "contemporary bibliography" from which, for some unexplained reason all sources, reference books, and collections of documents are omitted. That is unfortunate. An adequate index is included and the book carries the *imprimatur* of the archdioceses of both New York and Westminster.

JOHN TRACY ELLIS

Catholic University of America

Pisciculi: Studien zur Religion und Kultur des Altertums, Franz Joseph Dölger zum 60. Geburtstage dargeboten. Edited by Theodor Klauser and Adolf Rücker. [*Antike und Christentum,* Ergänzungsband 1.] (Münster i. W: Aschendorff. 1939. 1 Portrait, 8 plates, Pp. 350. Unbound, 12:55 RM.; Bound, 14.05 RM.)

The Dölger sixtieth anniversary volume is a worthy tribute to a life of distinguished Catholic scholarship. Franz Joseph Dölger is known most widely for his five-volume study of the fish as a religious symbol in early Christianity. From this work, only now complete after thirty years of preparation, the present volume of "little fishes," contributed by his friends and by scholars who have been his students, takes its title. In addition to the ΙΧΘΥΣ study, Professor Dölger has brought out important publications on the sacrament of confirmation and on the ceremonies of exorcism and the symbol of "sealing" associated with baptism in the early Church. He entered the field of history of religions and that of comparative religion as the first Catholic scholar to hold a chair in those subjects at a German university. At the time, the general trend of such studies was predetermned by a denial of the revealed character of Christianity on the part of the established leaders in the field. Being too much a man of faith to suppose that what was needed was an *ex professo* apology for the early Church, Professor Dölger devoted himself to the positive exposition of what can be learned about early Christianity and its pagan background from the literary, artistic and archeological evidence. The fruits of his scientific method are amply evidenced in these contributions by his friends, for whom he has broken the path. It is especially fitting that this *Festschrift* should be issued as a supplementary volume to the serial *Antike und Christentum,* edited by Professor Dölger; the five preceding volumes are remarkable in that their ample and far-reaching scholarship contains no word not written by the editor himself!

Of the individual contributions to the volume, two are of special interest as coming from scholars in the United States. One is "Conversion and

Adolescence" by Professor Arthur Darby Nock of Harvard University, who has made the subject of conversion the center of several published studies. The other, on the figure of the Good Shepherd as represented in early Christian baptistries and in the baptismal rites of east and west, deals in particular with the symbolism, widespread throughout the early Church, by which baptism is represented as the signing of Christ's sheep with the special imprint which makes it known to all that they belong to Him as their Shepherd. The author is Dr. Johannes Quasten of the Catholic University of America. Dr. Quasten's article exemplifies at the best how profound and unified a meaning can be derived from the practices of the early Church, when these are studied thoroughly in the light of all that went to make them up—Old Testament background (in the present case, *Psalm* 22), gospel teaching and parable, the modes of thought of classical antiquity, early Christian art, architecture and liturgy, and the converging testimony of the orient and the Latin west.

The remaining articles, from writers spread over the continent of Europe, some in countries unhappily in turmoil since they were written, can hardly be treated with justice in the short space of a review. All are worthwhile, and some mark the gaining of a quite new vantage-point from which a wealth of material hiherto obscure can be surveyed with special profit in the future in this fascinating and complex field of study.

PATRICK W. SKEHAN

Catholic University of America

Die Kirche der Märtyrer und Katakomben. Mit 47 Werkbildern und entsprechenden Erklärungen als Beilagen. Werkbuch der Kirchengeschichte: Erster Teil. By DR. GEORG HAHN. (Freiburg i/B and St. Louis: B. Herder & Co., G. m. b. H. Verlagsbuchhandlung. Pp. xi, 474. 1939. $4.50.)

The author of the present *Werkbuch* of the first centuries of the Church's history is of the opinion, as he expresses himself in the preface, that both the scientific and popular methods can be happily merged in the same book, but leaves the success of his venture to the judgment of his critics. One might doubt as to whether two such divergent styles can be happily merged in one and the same work; the fact remains, however, that Dr. Hahn's book does satisfy both the casual reader and the scientific historian.

As intimated, the author's *Werkbuch* is intended to be a *Leifaden* or guide for study groups devoted, under proper leadership, to further elucidation and deeper evaluation. For this purpose additional source materials and modern literature are indicated at the end of each chapter. In this sense the book meets the requirements of present day historians. The author *ex professo* avoids controversial questions agitated either independent of or in consequence of recent excavations without, however, sacrificing thereby definite conclusions heretofore universally accepted as true. He does

not, however, discourage further investigations; on the contrary, he rather invites and stimulates the student to probe and endeavor to explain new difficulties as modern discoveries may occasion.

While thus being a guide and instigation to further research much like Cardinal Gasparri's larger *Catechismus Catholicus* and Father O'Brien's *Life of Christ*, Dr. Hahn's work is at the same time a very readable and systematic manual of Church history following the lines of the better known German textbooks as published by Kirsch, Ehrhard, Bihlmeyer, Seppelt-Löffler etc., and as such is well adapted to high schools and colleges. By basing his various assertions on documents, which he freely quotes and explains, the author has striven at all times to be objective rather than interesting and entertaining, although these latter phases are by no means lacking. He readily admits, however, that it was impossible for him to enumerate, much less to quote *in extenso* within the space allotted him, all relevant documents. In his selections he was guided primarily by the availability of source material to the greater number of his readers, and by the intelligence of his readers. Dr. Hahn has adapted his book to the general character of the early Church rather than to its development in individual countries. At some later date he proposes to take up the question of the Church in Germany and in the east, in as far as the latter remained united to Rome.

To the body of the text, enriched as mentioned with quotations from original sources—the Sacred Scriptures, the apologists and writings of the Fathers, etc.—the author has added a good index, a chronological table and generous lists of literature. This has been supplemented by a separate collection of 47 actual photographs, paintings or illustrations of cities, persons, crypts and catacumbal representations taken either at first hand or extracted from J. Wilpert's *Die Malereien der Katakomben Roms* and similar works. The text is printed in gothic, the documents, even when translated into German, in Latin characters.

The author shows a deep topographical knowledge of Palestine and a close familiarity with the Roman catacombs. The book, covering the crucial and apologetical centuries of the early Church, will be consulted with utility by every historian understanding the German language. He will find therein handy and rich source material often difficult to obtain in original productions, or omitted in other collections of historical "readings".

The work, as the title indicates, deals only with the Church of the martyrs and of the catacombs, i.e. roughly speaking from the year A. D. 31 to the Edict of Milan. In later publications the author hopes to treat the Church of Rome and Europe up to 1500 (Vol. II), and the Church Universal (Vol. III) divided into two parts: (a) from 1500 to 1870; (b) from 1870 to the present day.

RAPHAEL M. HUBER

Catholic University of America

Inquisition and Liberty. By G. G. COULTON. (London and Toronto: William Heinemann; New York: Macmillan Co. 1938. Pp. xiii, 354. 16 Illustrations. $4.50.)

Dr. Coulton sees a close kinship between contemporary state totalitarianism and the totalitarianism of the Roman Catholic Church. By this work he aims to help "the reader to visualize how he would find himself if anything of the kind were again introduced into English life" (p. xiii). The concluding words of his last chapter are also his thesis. "In the present century two separate professors of distinction in Rome, with Papal encouragement, have taught that the Pope possesses the *right* (as apart from *expediency* or *present power*) of punishing all baptized Christians (Protestants included) for pertinacious nonconformity, either in goods or in body. . . . Thus, if any State ever became again a hundred percent Catholic, it is difficult to see how it could avoid not merely the possibility, but even the moral compulsion, of reintroducing the principles, if not the whole methods, of the medieval Inquisition" (p. 314). Anyone interested in knowing just how serious to Dr. Coulton's way of thinking all this is, will have to read the facts of his recent challenge to Roman Catholic apologists. His fifteen-point attack can be found in the magazine *Fact;* the Catholic answer by the Bellarmine Society is still running serially in the London *Catholic Herald*.

Inquisition and Liberty begins with the story of the rise and growth of heresy. Its chief causes seem to Coulton to have been class jealousy, ignorance, and immorality of the clergy. He speaks out with candor in the matter and scolds for the lack of it, "modern historians, some of whom seem more concerned for social charity or for the quiet conventions of club-life than for search into the naked causes of events" (p. 39). He traces the hesitations of the hierarchy in handling the "little foxes", the heretics, and the adoption of the method of the inquisition. Six chapters are devoted to the inquisition in operation, its characteristics, and its penalties. Particular emphasis is placed on the Albigensian crusade, the Waldensians, the Spiritual Franciscans, the Fraticelli, the Templars, Joan of Arc, Savonarola, England and Wyclif, and Spain where the story begins, where it culminates, and where it ends (p. 23). Who is to blame for it all? Mistaken men? *Zeitgeist?* No! The indictment is drawn and served against the system, the Roman Catholic Church.

Coulton himself makes no claims to originality of material; most of it can be found in Lea and Vacandard. His claim to originality of approach, "from below, at the level of the participants themselves" (p. xii), can be questioned. The approach from the viewpoint of totalitarianism, which, by the way, he nowhere defines, is, however, novel. He wants the sources to speak to the reader. They do that, with force. So also do Coulton and the writers with whom he agrees. And he never leaves any doubt as to who are the sheep and who are the goats.

The author's inability to make the last personal revisions probably explains much of the vagueness caused by the use of such words as, one, others, the pope, a scholar, two separate professors, as well as the frequent omission of references to citations. In this connection the close agreement between his pp. 23 and 24 and pp. 18 and 19 of E. Vacandard, *The Inquisition* (2nd English Edition, New York, 1915) should at least have a reference, if not quotation marks. Not all readers can, however, be so tolerant about such statements: ". . . blessed Virgin who, in most men's minds, was almost a Fourth Person of the Trinity" (p. 49); ". . . there never has been a time at which the medieval creed was both thoroughly probed and consistently accepted" (p. 59); ". . . the missionary was necessarily here [i.e. Teutonic North], as always, herald of a political conquest" (p. 60). These are but statements chosen at random. Still more questionable are the author's interpretation of Bible reading in the Middle Ages, the doctrine of infant perdition, the connection between the inerrancy of the Church and the methods of the inquisition, medieval eschatology, and other debatable points. But Dr. Coulton himself gives us a yardstick for the evaluation for his work. "The historian necessarily makes things more black or white than they really were . . ." (p. 272). The reviewer would like to suggest the old grammar school rhyme:

Two men looked through prison bars,
The one saw mud, the other stars.

VICTOR GELLHAUS

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Studies in the Life of Robert Kilwardby O. P. By ELLEN M. F. SOMMER-SECKENDORFF. [Dissertationes historicae, fasc. VIII.] (S. Sabina, Roma: Instituto Storico Domenicano. 1937. Pp. xix, 191.)

Between 1261 and 1279 Robert Kilwardby was successively provincial of the Dominicans in England, archbishop of Canterbury, and cardinal-bishop of Porto. He was the first friar to hold the primatial see of Canterbury, and it was he who crowned Edward I. The present volume is the first attempt to offer a detailed biography of this important personage. The author has spared herself no pains to get together the information on Kilwardby's life. Up to 1261, when he became provincial, this was rather unfruitful labor.

He was a master of arts at Paris and probably also at Oxford. With a wide knowledge of the sources and literature concerning the period Miss Sommer-Seckendorff tries to reconstruct this part of his life, though she is careful not to mistake probabilities for facts. It was during his university life that Kilwardby wrote his numerous works on philosophy and theology, most of which are still unedited.

Even as provincial his activities and his connections with the great of the time can often only be inferred. He had to occupy himself with the collections for the crusade. He was involved in an unpleasant controversy between the Dominicans and Franciscans on the matter of religious poverty and brought upon himself the wrath of the famous Franciscan John Pecham, who was to be his successor in the see of Canterbury. Both as provincial and as archbishop he befriended the Jews.

Kilwardby himself is responsible for our not having better information on his episcopate. He carried off his registers to Rome when he became cardinal and they have not been found. Two provincial synods called by him stand out because representatives of the lower clergy were invited to them. He co-operated with King Edward. He was zealous in his episcopal visitations. In financial matters he was not very successful, and he still owed money to the see of Canterbury when he died in Italy. It seems probable that Kilwardby's elevation to the cardinalate was a case of *promoveatur ut amoveatur*, the reason being his interference with the teaching at Oxford. Against the teaching of Thomas Aquinas he held for the plurality of forms. This aroused widespread opposition especially from members of his own order. His attitude in this connection has been more carefully scrutinized than any other aspect of his life. To it the present study devotes a penetrating chapter. The volume ends with a hitherto unpublished sermon of Kilwardby, preached it seems at Oxford on Ash Wednesday, and fourteen of his unpublished letters.

The author took advantage of a research fellowship at the University of Cambridge to prepare this study. Numerous errors in language make it evident that English is not her mother tongue. She was confronted with the further hazard of having the book printed in Italy. At that, the printers have not done too badly. With surveillance they should be able to print English very well. It is to be hoped that further works in English will appear in the admirable series that comes from Santa Sabina. It is to be hoped too that Miss Sommer-Seckendorff will make further contributions in his field in which she is so thoroughly at home.

ALOYSIUS K. ZIEGLER

Catholic University of America

Richelieu et Olivarès, leur Negociations secrètes de 1636 à 1642 pour le Rétablissement de la paix. By AUGUSTE LEMAN. [Fascicule XLIX. *Mémoires et Travaux publiés par des Professeurs des Facultés catholiques de Lille.*] (Lille: Facultés Catholiques. 1938. Pp. xvi, 180. Fr. 40.)

This is one of a number of researches through which Professor Leman of the Catholic University of Lille has placed students of seventeenth century diplomatic history under grateful obligation. In this exhaustive treatise (based on the archives of France, Spain, and the Vatican) he pre-

sents the diverse attempts at secret but fruitless negotiations made during six years of the Swedish-French period of the Thirty Years' War between the French and Spanish prime ministers, Richelieu and Olivarès. The first attempt was made in 1636-38 through Nicholas Ridolfi, master general of the Dominican order and also Spanish ambassador at Rome, by communicating with the French ambassador at Rome, the cardinal archbishop of Lyons, brother of Richelieu. This attempt failed largely because, in the opinion of the French prime minister, any negotiations occurring at Rome would arouse the suspicions of the Protestant allies of France. Moreover, neither side wished to appear to desire peace. Simultaneously another peace endeavor occurred in 1636-37 when Richelieu sent a French monk directly to Madrid, ostensibly to bring a sacred relic to the French queen, but actually to institute peace negotiations. The first part of the mission succeeded; however, Olivarès declined to consider peace negotiations.

Much more comprehensive attempts at peace negotiations occurred throughout the six-year period largely through the instrumentality of Louis de Brunet, Baron de Pujols, a Frenchman trusted by Olivarès, but used by Richelieu, in spite of his not fully or constantly trusting him.

These negotiations seemed at first not to be taken seriously owing to mutual distrust (by the two principals) and fear of leakages that would vitiate secrecy. Delay was often caused owing to inadequate instructions given the negotiators, Spanish refusal to grant passports to the Dutch negotiators (who were deemed rebels), failure to agree on a short or long armistice or on the place and manner of negotiation. Each regarded the proposals offered as too vague. When Spain demanded specifically that the Dutch return Brazil to Spain, and that the Duke of Lorraine be reinstated, Richelieu became irritated and delayed further negotiations.

The general method of negotiation was as follows: Richelieu kept Pujols at Madrid to initiate the negotiations, to make frequent reports as to Olivarès' attitudes, to secure necessary passports, arrange places and terms of meeting for the peace transactions, to keep alive the spirit of negotiation during lulls. The mission of the Spanish Duke of Salamanca in 1638 to Richelieu was significant only because it did not rupture negotiations. The interview of Jacques de Brecht with Richelieu in 1640 resulted only in an intensification of war plans on both sides. Nevertheless Richelieu kept Pujols at Madrid more than two years later. In the last month of 1642 Pujols returned to France bearing a Spanish peace project; Louis XIII had also formulated a plan. However, the two prime ministers never discussed these plans. Richelieu died in December, 1642 and Olivarès was disgraced in January, 1643. The peace negotiations of six years terminated.

One reads this excellent detailed account of these frustrated peace efforts with a feeling that the greater blame for failure falls on Richelieu. However, Professor Leman gives an explanation and justification in the

concluding pages, based on a chapter in Richelieu's *Testament Politique*, which asserts that during a war a belligerent statesman must continue to negotiate openly or secretly, under all possible circumstances, even if the negotiations bear no immediate fruit. Such negotiations enable the ruler to penetrate the secret designs of his adversary, discover his weak points. These benefits are more important than discovering peace possibilities. This explanation does not mean that Richelieu and Olivarès were not anxious for peace, as bearing on the welfare of their states and the Church. But Richelieu could not accept peace terms that would be humiliating and injurious to the good name of France. For such he regarded the Spanish demand that he force the Dutch to return Brazil and agree to restore part of Lorraine to the rebellious duke.

CARL C. ECKHARDT

University of Colorado

A History of the Expansion of Christianity, Volume III: *Three Centuries of Advance, A. D. 1500-A. D. 1800*. By KENNETH SCOTT LATOURETTE. (New York: Harper and Bros. 1939. Pp. xiv, 503. $3.50.)

The third volume of Professor Latourette's *Expansion of Christianity* deserves acclaim similar to that which greeted the first two volumes. After an introductory chapter in which the background is competently sketched, the progress of the faith in the various parts of Europe, America, Africa, and Asia is described. Due attention is accorded Catholic, Protestant and Russian missions. The value of these regional studies lies not "in minute and exhaustive details, but in a comprehensive picture in which the emphasis is on the main outlines." Details are of course not lacking, particularly in the accounts of the missions of India, the Far East, and Protestant America. The history of the evangelization of Spanish America and the Philippines is much more complex. This necessitated more schematic treatment. There are also important chapters on the effect of Christianity on its environment and on the effect of the environment on Christianity. A chapter devoted to "Retrospect and Prospect" closes the volume. There is a good bibliography in which not a few of the works mentioned are succinctly characterized. An index and maps have been appended.

The spirit of the work merits approval. Professor Latourette, who makes no secret of his American, non-liturgical, evangelical, Protestantism, has made a real effort to understand Roman Catholicism, which as he points out played a predominant rôle in Christian missionary enterprise during the period in question. Perhaps the warmest pages of the book are those devoted to St. Francis Xavier who is ranked with Paul, Ulfilas, Patrick, Columba, Boniface, and Anskar (p. 112). The reader feels, however, that the author's principal loyalty is to the not infrequently mentioned Protestant missions of the nineteenth and twentieth centuries. No one

has a right to find fault with this personal preference. It is strange, however, to find Professor Latourette apparently giving Protestantism credit for both democracy and totalitarianism (p. 387). His explanation of the lack of missionary enterprise among the early Protestants is an able apology but does not delay sufficiently on certain Protestant doctrines, e.g., corruption of human nature and denial of the visible Church. In his handling of disputes between Catholics, the author is a model of discretion. Occasionally charges against Catholic missionaries (e.g., p. 244) are mentioned but it is made clear that they are accusations and the sources are generally given. References to "some of the features of Spanish Roman Catholicism which seem to many a superstitious excrescence on Christianity" are neither frequent nor in any way offensive. Enthusiasm for Christianity and its propagation is the dominant note throughout the book. Many Christians will profit by a consideration of some of his conclusions, as when he writes: "The historian can speak of the rise of Christianity but if he views the entire sweep of its history he cannot with accuracy speak of its decline."

When writing of the Americas, Professor Latourette frequently refers to the difficulties missionaries had to meet in converting tribes of low cultural development. When discussing the relative failure of Christian efforts in Africa, he seems to forget this factor. Doubtless the slave trade and the *padroado* impeded Christianity's advance but the savagery of the natives was a potent contributory cause.

It would be invidious to refer to bibliographical *lacunae* in a work of such vast scope. However, it may be pointed out that in writing of Catholic missions, the author seems to rely too much on German authorities. The rather extensive use of the discredited works of Henry Charles Lea is also surprising in a work of this nature even though Professor Latourette takes the pains to point out the bias of this "authority".

The treatment of the changes effected in Catholicism by the Protestant secession is interesting. Much of what he says, however, lacks precision. It is well, for example, when insisting on the fact that Adrian VI was the last non-Italian pope to recall that Italy was not unified until the second half of the last century and that northern and southern Italians differ profoundly in their antecedents and characteristics.

Of the relatively few errors in the book some may be noted. The strictures on Paul IV (p. 20 ff.) are unfounded historically. The author probably had Paul III in mind. Paul IV was elected in 1555, not in 1559. Technically vicars apostolic are ordinaries (*Codex iuris canonici*, c. 198). Giovanni Éttore de Britto was Portuguese not Italian. Alexander of Rhodes was a Frenchman whose name was Alexandre de Rhodes.

EDWARD A. RYAN

Woodstock College

Rome vs. Rome, "A Chapter of my War Memories." By V. E. ORLANDO. Translated by Clarence Beardslee. (New York: S. F. Vanni, Inc. 1937. Pp. 191. $1.75.)

V. E. Orlando was Prime Minister of Italy when the Great War ended and later also head of the Italian delegation to the Conference of Peace—one of the so-called "Big Four." Orlando, especially during the second half of the discussions, occupied on many questions, that have since turned out provocatives for the present struggle, the thankless position of a minority of one. He was forced into that position by the unconcealed enmity of his colleagues to the demands of Italy. In this book the reader meets and listens to a first-hand witness and, as it happens, also a first-class one. Small as is the book it is full of source material. No student of the Roman Question can ignore it, for it treats of what the author calls the preconciliation. He is justified in calling the event by that name because it made plain to both parties, the Vatican and the Italian State, that the gate to a settlement was at least unlocked. Signor Orlando was one of the two who unlocked it. The other was Benedict XV. Ten years later the gate was pushed open by Pius XI and Benito Mussolini. Sixty-six out of the 187 pages of the book are given over to an introduction by Professor Eduardo Ruffini entitled "Historical, Political and Judicial Summary of the Relations between the State and Church in Italy from September 1870 to February 11, 1929." It is a valuable study. Although the author does not conceal entirely a leaning toward the side of the State, yet on the whole his presentation is quite impersonal. His quotations are numerous and to the point. The fact that an introduction is only a small part of a book must be accepted as his excuse for not going as deeply into the matter as was done by the late Monsignor Prior in his book on the Roman Question, a work now long out of print. Indeed it was never extensively circulated. Monsignor Prior's volume might easily be cited to prove that the Roman Question was not kept to the front entirely by the Church. Rival nations never forgot that it was a club over Italy, the existence of which was never permitted to remain a secret. Great Britain was one example, helped by the sympathy of her people to make United Italy. But none of her statesmen failed to keep in mind the fact that the Roman Question was left to the new state as a thorn as well as a threat. Germany frequently allowed a part of her people to keep Italy uneasy. Orlando knew all that very well. It is to his credit that he took the first step toward the removal of the worry. Though the preconciliation was a secret to the public for ten years it could scarcely have been a secret to the foreign offices of the European states.

Professor Ruffini thus sets down the question raised in 1870 in the field of international law:

> The events of 1870 had the effect of placing in the scientific sphere a question that at first could not be well understood—the question of the juridical international personality of the Holy See and of the Church as a purely spiritual entity, beyond all influence of a governmental kind. This was the result essentially of the Law of Guarantees, in the sense that from the discussion about the law's juridical nature and effects, this point had emerged: the law had not created the juridical international personality of the Holy See, because this already existed, but had furnished the occasion for its explicit recognition and for its systematic doctrinal elaboration. Independently, then, of whether the Law of Guarantees was to be considered an international act, or an internal law passed as the fulfillment of an international obligation, or an internal and revocable law, it had the value of arousing discussion about the international nature of the Universal Church and of the Pope as an authority non-governmental but purely spiritual.

Italy knew well that even the Law of Guarantees left that situation seemingly unsolvable. No wonder Crispi said that the statesman who solved it would be Italy's greatest. He himself not only did not solve it but added to the difficulties of its solution. Government after government in Italy followed on the wrong track, piling one misunderstanding on another. Orlando recognized the truth, but he had been helped to his knowledge by the saintly and kindly spirit of Pius X and the brave willingness of Benedict XV to make conciliatory allowances and enter into negotiations. Had the Orlando government not fallen in 1919 the Roman Question would have been settled and the Preconciliation have no prefix. It would have been the conciliation, for the wisdom of Benedict did show the way out. What Italian statesmen did not see before was the fact that Benedict's solution was not entirely his own. It was also that of Pius X; indeed it could be said to have been the one most likely to be favored at any time after Pius X came to the papal throne. In the reviewer's own account of the 1919 events in Paris, reference was made to one utterance by an Italian archbishop that had most probably been inspired by the pope himself.

Signor Orlando's story is full of interest, especially in his clear statements regarding the sympathetic attitude of the pontiffs toward the government of Italy in its hours of trouble and difficulty. Take the following as an example:

> Even if we leave aside that character of universality which is inseparable from the Catholic Church, we must remember that on both sides were Catholic peoples. It was therefore natural that each of the two parties should consider insufficient the neutrality of the Pope. The Pope, however, surrounded as he was by enormous difficulties, was bound to persevere in that neutrality. My experiences as a member of the Italian Government during the war compel me to declare that the patriotic conscience and sense of duty of the Italian Catholics was respected by the Holy See in the same measure used toward the Catholics of France, England and America. The historical dis-

sension of the Church with the Italian State was not prejudicial to Italy and the Italians.

The book is necessary reading to students of contemporary history, especially those whose interest leads them toward the papacy and the kingdom of Italy. It gives without a single departure from the virtue of modesty an attractive picture of an Italian statesman who was wise and patriotic enough to cut himself loose from prejudices that he might well have acquired from the past and open his mind to the consideration of what was necessary to the welfare of his country.

✠ FRANCIS C. KELLEY

Oklahoma City

The Rise of Puritanism, or, The Way to the New Jerusalem as set forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570-1643. By WILLIAM HALLER. (New York: Columbia University Press. 1938. Pp. x, 464. $4.50.)

Investigation of the history of Puritanism seems to enjoy a special vogue these days and it is well that this subject should be fully elucidated. The volume by Professor Haller is the result of studies undertaken in order to explain the spiritual and intellectual antecedents of John Milton. It begins with what the author conceives to be the inception of Puritanism and carries the story down to the year 1643. The sources of this study are not the general expositions of Puritan theology but rather the practical sermon and hortatory literature which grew up in profusion. Though by no means always the loftiest literature, these writings exercised potent influence in shaping the thought and action of the average Puritan quite as much as the more systematic treatises of the theologians. Professor Haller is to be commended for his untiring search of such literature of which he presents a long list of titles in the bibliographical notes. Commendable likewise is the spirit of impartiality obvious at many points. He stresses the essential features of the movement as a whole, properly ignoring the special positions of individuals, some of which may well be described as theological vagaries. Numerous Puritan preachers, some of whom are seldom or never mentioned in more serious studies of Puritanism, are discussed at length and their contributions clearly stated. The volume will prove invaluable for researchers in this subject, especially as a point of departure of particular themes in the history of English thought from the accession of Queen Elizabeth to 1643.

In common with some recent workers the author adopts a very broad and, to the reviewer's mind, rather unsatisfactory definition of the term Puritanism. At the opening of the first chapter he states "There were Puritans before the name was invented, and there probably will continue

to be Puritans long after it has ceased to be a common epithet." He cites Chaucer's *poure persoun of a toun* as a good example. Now Chaucer does not present a systematic theological survey of the parson's dogmatic opinions. He merely gives us a picture of an ideal priest, common enough in the Middle Ages. We may grant that in some ascetic practices and in some expressions of moral theology many a Puritan was a child of medieval piety. It may be contended that he often exaggerated the ascetic ways of his forebears. But these obvious connections with the piety of the Middle Ages do not justify us in failing to make the proper distinctions. Otherwise we might cite Chaucer's parson as a typical follower of Menno Simonsz or some other distant brother in the faith. On this basis we might argue that St. Francis and St. Jerome were Puritans. On page 82 it is stated that predestination was a teaching central to the doctrines of all but a few Puritans. Was Chaucer's parson a predestinarian? This way of viewing the matter, in the reviewer's estimation, leads to uncertainty and beclouds the understanding. Surely man's conception of himself and his age, constituting a more or less logical whole as it did among the Puritans, must be grasped as such if we wish to explain the part Puritans played. For this reason we must make necessary distinctions between Puritanism and medieval Christianity.

HENRY S. LUCAS

University of Washington

Tudor Puritanism. A Chapter in the History of Idealism. By M. M. KNAPPEN. (Chicago: University of Chicago Press. 1939. Pp. xii, 555. $4.00.)

Puritanism has been roundly condemned and extravagantly praised. Such divergent estimates of the phenomenon have been presented that it has become difficult to determine exactly what is meant by the term. This volume introduces an admirable sanity into the welter of diverse opinions. The author defines Puritanism as the " outlook of those English Protestants who actively favored a reformation beyond which the crown was willing to countenance and who yet stopped short of Anabaptism." This rather broad definition is more fully discussed in Appendix II in which the author examines the numerous sects which sprang from Puritanism. According to this book Puritanism includes the ideas brought into English religious life from humanist, Lutheran, Zwinglian, and Calvinist sources.

There can be no doubt that the writer has been at great pains to study the printed sources in detail. He has also investigated manuscript materials, repeatedly visiting Somerset House, Dr. William's Library, the British Museum, and other repositories. At all times he endeavors to be fair and does not hesitate to point to the shortcomings of Puritan leaders and Puritanism itself. He is skeptical of the sweeping assertions that

Puritanism is the wellspring of democracy, the seed-bed of liberty and intellectual progress, the fertile soil from which sprang modern industrialism and capitalism. The movement is sketched from 1524, the year in which William Tyndale went to the continent—contrary to the more usual practice of dating the beginning of Puritanism from about the opening of the reign of Queen Elizabeth. The narrative is carried down to the first years of the reign of James I. The political measures of the crown and the vicissitudes of various groups during this period of religious confusion and ecclesiastical bickering are treated with a laudable attempt to be impartial. The verdict of students of the period will probably be that the book is judicial at least so far as the case for the Puritans is concerned.

The author adopts a number of misapprehensions when referring to traditional Christianity and makes some questionable statements about it. For example, we read that Tyndale "might object to such peripheral doctrines (!) as those of the mass, penance, and celibacy of the clergy, but in his thinking on the Trinity, the atonement, and the future life he was a thoroughgoing mediaevalist." If these be "peripheral" matters does it not follow that the chief interest of Puritans was in other equally peripheral questions? The outlook of the philosopher Pomponazzi who represented decadent tendencies in scholasticism is stated to be "refined" partly, it appears, because he rejected the doctrine of immortality. This is a feature of current scholarly opinion which fails to comprehend the characteristic teachings of scholastic philosophy. Surely Cajetan's Thomism was vastly more refined as an intellectual achievement than the speculations of such thinkers as Pomponazzi and Vanni or the philosophical Philistinism of Martin Luther. Certainly there is more authority in the New Testament for the doctrine of the Trinity than I *John* V: 7. The author views the rival religious conceptions which came into existence during the sixteenth century as "idealisms," which he declares applies "only to ethical idealism, not to theories of ontology or epistomology," as if this procedure were possible when treating so fundamental a matter as religion. One wonders to what extent Tyndale is "putting his finger on real abuses" in the passage from his *Answer to More's Dialogue* (pp. 47-48). Many, we may say the vast majority of Europeans at that time, learned or unlearned, intelligent or moderately endowed, surely did not view the mass as did Tyndale whose statement sounds like the facile generalizations of the humanist intelligentsia of the day. The author regards Puritanism as "on balance, the best of its rivals in its day and the most worthy of study at present." Having thus stated his position, the reader is prepared to evaluate specific opinions and general points of view. The footnotes and bibliography will prove helpful to every student of the period.

There appear to be few errors of fact. Melchior Hoffman was not a preacher of violence even though he proclaimed Christ's speedy advent. Nor is it correct to give the impression that all Anabaptists adopted the

views of the Munsterites; surely the author did not intend to repeat this ancient misrepresentation. Tyndale is described on page 20 as "a great man" and on page 4—to the reviewer's mind more correctly—as "not a great original thinker, but a translator."

HENRY S. LUCAS

University of Washington

NOTES AND COMMENTS

On March 25, the Most Reverend Michael J. Curley, Archbishop of Baltimore and Washington, was enthroned as head of the newly erected See of Washington at ceremonies in St. Matthew's Cathedral. The apostolic constitution concerning the erection of the new see is reprinted in the *Ecclesiastical Review* for February.

The REVIEW rejoices at the elevation of the Most Reverend Joseph Moran Corrigan, Rector of the Catholic University of America, to the episcopacy. The consecration took place at the National Shrine of the Immaculate Conception on April 2. The consecrating prelate, His Eminence Cardinal Dougherty, was assisted by His Excellency Archbishop Curley and His Excellency Archbishop Mooney, as co-consecrators. The sermon on the occasion was preached by His Excellency Archbishop McNicholas. Bishop Corrigan is Titular Bishop of Bilta. He is the sixth rector of the Catholic University of America.

The Very Reverend Charles Souvay, eighteenth successor of St. Vincent de Paul as Superior General of the Priests of the Missions and the Daughters of Charity, died in Paris on December 19, at the age of sixty-nine. Father Souvay was born in the diocese of Saint-Dié (Vosges). He was ordained in the Congregation of the Mission in 1896. After further study in Rome he taught in the seminary of his congregation at Saint Fleur until in 1903 the religious orders were suppressed in France. Thereupon he came to St. Louis and taught in Kenrick Seminary. Sent to Rome for the study of Scripture, he received in 1912 the then extremely rare degree of Doctor of Sacred Scripture at the Biblical Institute. His dissertation subject was "The Meter of the Psalms." Returning to St. Louis he taught Sacred Scripture and eventually became rector of the seminary. He was called to Paris to assist the superior general in 1932 and was elected general the following year.

Dr. Souvay contributed many articles to the *Catholic Encyclopedia;* he edited the *St. Louis Catholic Historical Review,* and wrote frequently for the *Catholic Historical Review* (See the General Index of the *C H R,* pp. 200-201). His interest in history was very profound. For years he collected data on the early history of the Vincentians in the United States and cherished the hope of publishing that history.

Father Souvay loved the land of his adoption and became a naturalized American citizen. His passing is mourned by a host of friends on this side of the Atlantic.

Bishop Paulin Ladeuze, Rector of the University of Louvain, died on February 9. Since 1929 he had been Titular Bishop of Tiberias. As a professor at Louvain he taught Scripture and early Christian literature. His best known work was on Pachomius. For a considerable time he was editor of the *Revue d'histoire ecclésiastique*. He had been rector of the University since 1909. The general public in America will remember him best for his refusal to allow the so-called "Hate Inscription" to be erected on the new library of the University.

On February 10, Dr. John Clement Fitzpatrick, distinguished historian and archivist, died at his home in Washington, D. C. In 1928 he served as president of the American Catholic Historical Association. Mr. Fitzpatrick entered the services of the Library of Congress in 1897 at the age of twenty-one. In his position as assistant chief of the Division of Manuscripts he became the benefactor of the many historians who sought his help. He resigned in 1928 in order to be able to devote himself more uninterruptedly to historical and editorial work.

No one was better informed on the life and writings of George Washington. His life-long interest in this subject furnished the inspiration for his most important contributions to historical scholarship, notably the biography, *George Washington Himself*, which appeared in 1933. He compiled a *Calendar of Washington MSS.;* his *Correspondence with the Continental Congress;* his *Correspondence with the Military Officers;* a *List of Early Washington Papers;* and he edited the *Complete Diaries of George Washington; Washington's Expenses as Commander-in-Chief;* and *George Washington, Colonial Traveller.*

Dr. Fitzpatrick was also the author of a volume of essays on *The Spirit of the Revolution;* he edited several volumes of the *Journal of the Continental Congress,* and for the American Historical Association the *Autobiography of Martin Van Buren.* The last volume to bear his name as editor is a recent collection of essays describing *American Colonial Homes.* When taken ill Dr. Fitzpatrick had practically completed for the George Washington Bicentennial Commission a monumental and definitive edition, in about 40 volumes, of the *Writings of George Washington from the Original Manuscript Sources, 1745-1799.* His contributions to periodicals and historical journals were numerous: his article on "The Scandals of George Washington," which appeared in *Scribner's,* stands as a definite corrective to the groundless gossip attached to the name of the Father of His Country.

He served on the Public Archives Commission (1916-17), and was a member of the American Historical Association, L'Institut Français de Washington, the New York Historical Society, the American Antiquarian Society, the Washington Society of Alexandria, the American-Irish Historical Society, the American Friends of Lafayette, the American Academy of Political and Social Science, and the Society of American Archivists.

The Solemn High Mass for the repose of his soul was offered at St. Joseph's Church in the shadow of the Capitol, with Monsignor Edward P. McAdams as celebrant. Monsignor Guilday, representing the Association, was present in the sanctuary.

The Reverend Dr. Joseph B. Code contributes a paper on "The American Constitution and the Church" to the memorial volumes *Chiesa e Stato* issued on the tenth anniversary of the Lateran Pact. The two volumes, published by the Università del S. Cuore of Milan, will be reviewed at an early date.

The REVIEW congratulates Dr. John J. Meng on the publication of his *Dispatches and Instructions of Conrad Alexandre Gérard, 1778-1780: Correspondence of the First French Minister to the United States with the Comte de Vergennes.* The work appears as a Publication of the Institut Français de Washington.

The Vatican has issued a *Golden Book* of thirty-seven pages with the secret official documents pertaining to the diplomatic activities of the Holy See between December 1, 1938 and December 15, 1939. It is strictly reserved for circulation among the diplomatic officials of the Holy See. Some of the documents concern the Holy Father's efforts for peace and his intervention in favor of Jewish refugees.

The Fifth Annual Report of the Archivist of the United States: 1938-1939, covering the fiscal year ending June 30, 1939, has been printed by the Government Printing Office. Mr. Connor's report, as provided by law, gives "a detailed statement of all accessions and of all receipts and expenditures." It contains much additional information on the administration of the Archives and a number of facsimiles of documents.

Under the editorship of Margaret Sherbourne Eliot and Sylvester K. Stevens, the Historical Records Survey, W.P.A., has compiled a *Guide to Depositories of Manuscript Collections in Pennsylvania* (Pennsylvania Historical Commission, Harrisburg, 1939). There will be a similar guide for each state in the Union and for the District of Columbia.

The Committee on Scientific Aids to Learning, President Conant of Harvard, chairman, has made a grant to cover the cost of making a microfilm master negative, on the most expensive film, of sets of volumes of scientific and learned journals. This permits the non-profit Bibliofilm Service to supply microfilm copies at the sole positive copy cost, namely 1 cent per page for odd volumes, or a special rate of ½ cent per page for any properly copyable 10 or more consecutive volumes. The number of pages will be estimated on request to: Bibliofilm Service, care U. S. Department of Agriculture Library, Washington, D. C.

Number 50 (November 1939) of the *Bulletin of the Institute of Historical Research* carries an article on "Film Photography," part of the report of a committee appointed to consider the use of film photography as an aid to historical research.

The *Bulletin of the New York Public Library* for February, 1940, contains an article on "Printing from the Sixteenth to the Twentieth Century" which well serves as introduction to the subject not only as illustrated by an exhibit in that institution but to the history of printing in general during the period indicated. Like the other great libraries of the country which have notable holdings that serve to illustrate the history of printing, the New York Public Library is exhibiting samples of printing from the sixteenth to the twentieth centuries. Even a brief survey of the examples of printing through these centuries illustrates not only the great cultural changes effected by printing but also the vast number of significant contributions made to the art itself. Perhaps the most interesting comment provoked by the exhibit is concerned with the fact that some of the finest examples of the printing art are among the earliest.

The News Sheet of the Bibliographical Society of America, Number 55 (March 1, 1940), carries notes on the papers read at the December meeting of the society in Washington, D. C. Four of the seven papers read on the program concerned early printed books in Germany.

The recently published fourth volume of the new Vatican edition of the Vulgate, prepared by the Benedictines of the Monastery of St. Jerome, contains the books of Josue, Judges, and Ruth.

Many of Monsignor Ronald Knox' remarks on "Some Problems of Bible Translation" (*The Clergy Review*, Feb.) will be serviceable to those who have to translate historical texts.

At the meeting of the Pacific Coast Branch of the American Historical Association at Los Angeles the following resolution was referred to the executive council for consideration and action:

> WHEREAS, in the field of historical research, we sometimes encounter important source materials which have been acquired improperly by their present holders.
>
> BE IT RESOLVED that it be the recognized policy of the Pacific Coast Branch of the American Historical Association not to publish in our historical quarterlies or otherwise recognize any paper, study, graduate thesis or other production which in any way rests upon the use of such allegedly wrongly acquired material unless it be accompanied by a suitable printed recognition of this fact.

Speculum announces that it is arranging a series of articles under the general title "Lacunae in Mediaeval Studies." The articles will aim "at

illuminating certain neglected subdivisions of mediaeval scholarship and also at opening up new topics of research which will extend our knowledge of mediaeval civilization."

The January number of *Speculum* carries the admirable article of J. L. LaMonte, "Some Problems in Crusading Historiography," which was presented as a paper a year previously at the Chicago meeting of the American Historical Association. The article presents the many aspects of research to which the Crusades lend themselves, discussing the status of research and the problems that require further investigation. Though disclaiming any intention of giving a complete bibliography, the author has an abundance of discriminating notes that will be very useful to those not fully initiated into the field. Following a suggestion previously made by Duncalf, La Monte urged the preparation of a co-operative general history of the Crusades. Subsequent discussion of his paper showed general approval of such a project. A tentative plan was made calling for a work in four volumes under the editorship of Professor Duncalf. Professor LaMonte is secretary of the committee.

Professor Wendell David of Bryn Mawr has just edited another source for the history of the Crusades. Like his *De expugnatione Lyxbonensi*, this chronicle concerns the *Reconquista of Portugal*. The crusaders with whom it is concerned were from lower Germany, sailing from the mouth of the Weser. The unique manuscript of Turin containing the source bears no indication of the author and gives no title to the little history. David calls the work: *Narratio de itinere navali peregrinorum Hierosolymam tendentium et Silviam capientium, A. D. 1189*. It has been edited before, by Costanzo Gazzera, who found the manuscript, and by A. Chroust in the *Monumenta Germaniae historica* (1928). Even the latter edition was not satisfactory. In his introduction David gives a careful description of the manuscript and of the rather corrupt state of the text; he shows that the author was probably a cleric; that he is remarkably accurate about dates and statistics, full of information on geography, especially place-names, and fairly detailed in his description of the siege of Silves (Silvia). The text is not translated, but David's critical notes will be of great assistance in understanding the sometimes obscure Latin. Appendix A deals at considerable length with "Silves: Its Situation, Fortifications, and History under Muslim Rule." Appendix B is concerned with "The Conquest of Alvor (1189)," for which the *Narratio de itinere navali* is by far the best source. There are maps, a facsimile page of the manuscript, and an excellent index. The book, of less than ninety pages, appears as Vol. 81, No. 5 (December 31, 1939) of the Proceedings of the American Philosophical Society. It can be purchased for $0.75 from the American Philosophical Society, Philadelphia.

In a well documented article in the first issue of *Thought* to appear under the auspices of Fordham University, Father Gustave Dumas, S.J., Dean of the Graduate School, contributes a study of Père Adam, S.J., who for nearly fifteen years lived at Ferney as the guest of Voltaire. Dean Dumas relates the circumstances of their meeting and the motives for this strange fellowship during the very years when Voltaire was directing some of his fiercest darts against the Church and the Society. Père Adam is represented as attempting to turn the skeptic back into the road of faith. Temporary hope was entertained when Voltaire, seriously ill, signed a retraction of his errors and received the sacrament of Penance and Viaticum in April, 1769. But upon his recovery shortly thereafter he resumed his attacks upon Christian doctrine and practice and finally early in 1777 Père Adam withdrew from Ferney, apparently feeling his host was not disposed to a real reform of life.

The author regards the episode as one undertaken with more seriousness on the part of the two principals than many previous Voltairean scholars have believed. Dean Dumas produces cogent reasoning based on an examination of first-hand evidence which would seem to refute the traditional view of the incident, repeated in even recent studies such as that of Torrey on *The Spirit of Voltaire*.

In commemoration of the fourth centenary of the foundation of the Jesuits the *Nouvelle revue théologique* will present a series of articles on the history of the Order. Father E. de Moreau begins the series in the January number with an article "La vie secrète des jésuites belges de 1773 à 1830." In the February number Father G. Guitton has an article on "Les jésuites à Paray-le-Monial (1619-1763)."

Volume VII of the *Statuta capitulorum generalium ordinis cisterciensis* (Louvain, 1939) by Dom J. M. Canviez, O.C.R., covers the years 1546-1786. An index volume will complete the work.

Recent French books on the saints are: Germaine Maillet, *Une fille de Louis XI: La Bienheureuse Jeanne de France, fondatrice de l'Annonciade* (Blois); Marie de Wasmer, *Huit mystiques espagnols: Raymond Lulle, Ignace de Loyola, Louis de Grenade, Pierre d'Alcantara, Sainte Thérèse, Saint Jean de la Croix, Louis de Léon, Marie d'Agreda* (Paris); H. Faure, *La Bienheureuse mère Mazzarello, fondatrice avec Don Bosco des Filles de Marie Auxiliatrice, 1837-1881* (Lyon and Paris).

New studies on the history of architecture are: *Les églises fortifiées de la Thiérache* by Eugène Creveaux (Vervins); *La cathédrale de Grenoble, du IX^e^ au XVI^e^ siècle* by Pierre David (Grenoble); and *L'Eglise Notre Dame de Dijon* by Charles Oursel (Paris).

Jean Plattard, distinguished authority on the sixteenth century, died on November 21, last, at Saint-Georges-de-Reneins. A specialist in

Rabelais, he was one of the editors of the admirable critical edition of Gargantua and Pantagruel which is still in the course of publication. His thesis *L'Oeuvre de Rabelais* initiated the modern critical re-evaluation of this author's character and background and was a valuable contribution to the history of French humanism. He was a constant contributor to the *Revue des études rabelaisiennes* and an editor of the *Revue du seizième siècle*. Long a professor at Poitiers, he concluded his career at the Sorbonne.

The 100th anniversary of Johann Möhler's death in 1938 has been the occasion of considerable bibliography concerning him. The articles of Merkle in the *Historisches Jahrbuch*, have been previously listed in the REVIEW. Father P. Chaillet edits *L'Eglise est une: Hommage à Moehler* (Bloud et Gay). In the volume French and German authors join in paying tribute to the famous theologian of Tübingen. The *Hommage* appears in a German edition as *Die eine Kirche* (Schöningh).

Sebastian Merkle's "Zum 50 jährigen Jubilaeum des historischen Instituts der Görres-Gesellschaft in Rom (Das Concilium Tridentinum)," which appears in the *Jahresbericht der Görres-Gesellschaft 1938* (Cologne, 1939), is really an essay on the historiography of the Council of Trent. The author has himself been closely identified with the work of the research scholars of the Görres-Gesellschaft on the subject, whose thirteen imposing volumes on the Council rank with the best historical work of modern times. The same *Jahresbericht* contains the obituary, which is at the same time a biography, of Heinrich Finke, president of the Gesellschaft at the time of his death.

The third edition of the *Atlas zur Kirchengeschichte* by Karl Heussi and Hermann Mulert has been issued by J. C. B. Mohr, Tübingen, at 6 R M. The new edition of this aid to students of church history does not differ essentially from the preceding edition.

Christopher Dawson writes a review of the recent edition of Hungary's mediaeval chronicles in the winter number of the *Hungarian Quarterly*.

The Transactions of the Royal Historical Society (Fourth Series, Vol. XXII, 1940) contain: Professor F. M. Stenton's Presidential Address delivered on February 9, 1939 on "The Historical Bearing of Place-Name Studies: The English Occupation of Southern Britain;" "The Camden Society 1838-1938," by Charles Johnson; "The Lincoln Diocesan Records," by Kathleen Major [post-Reformation period]; The First House of Belême, by Geoffrey H. White; "Some Factors in the Beginnings of Parliament," by J. E. A. Jolliffe. "The Deprived Married Clergy in Essex, 1553-61" [The Alexander Prize Essay], by Hilda E. P. Grieve; "The Growth of a Borough Constitution: Newark-on-Trent, 1549-1688," by

C. G. Parsloe; "Roman Catholic Relief and the Leicester Election of 1826," by R. W. Greaves.

The December number of *History* contains a lengthy critical review of Mandonnet, Vicaire, Ladner, *Saint Dominique: l'idée, l'homme, l'oeuvre*, by R. F. Bennett; an article "Englishmen and the General Councils of the Fifteenth Century," by E. F. Jacob; and another, "The Polish Question in November 1939," by W. F. Reddaway. In the section devoted to Historical Revision H. A. Conne deals with "The Origins of Feudalism." He criticizes the theory of Dopsch that feudalism was beginning to develop in the sixth and seventh centuries and was checked by the Carolingians from Charles Martel to Charlemagne.

With the issue of January the *Durham University Journal* begins a new series under its new editor Professor C. Colleer Abbott. It will publish articles on literature, history, theology, and on scientific subjects of a not too severely technical nature. The *Journal* will represent the division of the university at Newcastle upon Tyne as well as that of Durham. Among the articles in the present issue is one by Wilhelm Levison, formerly professor of mediaeval and modern history at Bonn, on "St. Willibrord and His Place in History;" one by I. A. Richmond on "The Rise and Progress of Roman Archaeology in Northumbria; and one by the editor on "Gerard Manley Hopkins: A Letter and Drafts of Early Poems."

A magnificent volume: *Durham Cathedral Manuscripts to the End of the Twelfth Century*, has been published by the Oxford University Press for the Dean and Chapter of the Cathedral. Mr. R. A. B. Mynors edits the volume in very distinguished fashion. The plates are numerous and of high quality.

The Historical Association has published a revised and enlarged edition of Rose Graham's *An Essay on English Monasteries* (London, 1939). The work contains a short sketch of the history and work of each of the monastic orders in England. The four large plans of Cluniac, Cistercian, Gilbertine, and Carthusian abbeys are particularly interesting.

An appreciation of Father Herbert Thurston appears in the December number of *The Month*, by Father John Murray, and in that of *Studies*, by Father C. C. Martindale.

An attractive booklet published last year in Dublin gives a summary of progress for the seven years 1932-1939 of the National University of Ireland.

In *The Australasian Catholic Record* for January Father E. J. Stormon, S.J., presents "The Catholic Contribution to English Prose (II)," a sequel to his article in the *Record* for April, 1939 (See the REVIEW, XXV, 220).

The present article treats of writers whose importance Monsignor Guilday pointed out a quarter of a century ago in *The English Catholic Refugees on the Continent, 1558-1795*. Father Stormon deals with Nicholas Sanders, Thomas Stapleton, Cardinal Allen, Gregory Martin and the Rheims Douay Bible, Blessed Edmund Campion, Robert Persons, and Robert Southwell. There is need of further study of these authors and their influence.

The September number of the *Bulletin* of The National Benedictine Educational Association prints the addresses of their twenty-second annual meeting. Father Felix Fellner gives an outline of the "History of Benedictine Education." His paper is followed by a brief bibliography. Some of the other papers in the same number supplement this outline. Thus Father Paschal Botz treats of "Characteristics of Benedictine Education" and Abbot Procopius Neuzil, of "Old Benedictine Ideals of Education and Modern Views." Abbot Procopius has brief articles on "Benedictine Chinese Missions" and on "Slav Missions." The latter tells of the efforts of his abbey of St. Procopius at Lisle, Illinois, to work for the Russian missions in accord with the invitation of Pope Pius XI issued in 1924.

Fordham University announces the publication of a general series of monographs by faculty members of the University. The series, which is to be known as the Fordham University Studies, will have the Reverend Demetrius B. Zema as the general editor. Dr. Charles C. Tansill's work, *Diplomatic Relations between the United States and Hawaii from 1885-1889*, will be the first to go to press.

The original records of Brook Farm are being edited for publication by Arthur E. Bestor, Jr., Assistant Professor of History in Columbia University. He solicits aid in locating manuscripts, especially letters written from Brook Farm or diaries kept by members of the community.

In the December number of *Le Canada français* Father Maheux reports the paper of Sister M. Celeste Leger published in the October REVIEW.

The first volume of a new series has been published at the University of Miami. It is edited by Robert E. McNicoll, Ph.D., and J. Riis Owre, Ph.D., and it bears the title University of Miami Hispanic-American Studies (Number One: November, 1939). As stated on the title page, the volume contains "Lectures delivered at the Hispanic-American Institute." All told, there are eighteen lectures in the volume, delivered by six scholars, each contributing three of the lectures. John Tate Lanning treats cultural topics of Spanish-American history. Homero Seris deals with Spain. Latin American folklore is the general theme of Ralph Boggs. Richard Pattee handles three unrelated phases of Hispanic-American affairs. Wilfrid Hardy Calcott discusses economic, social, and religious

phases of Mexican history. J. Fred Rippy discusses present-day trends in Hispanic America. Though of a "miscellaneous nature," as the editors concede, the collection of lectures does "fulfill both of the objects of the Institute: to contribute to a wider general understanding of Hispanic America, and to complement and enlarge the series of courses within the regular curriculum of the University of Miami." We shall be looking forward to Number Two of this series of lectures, and our best wishes for continued success go to the school that is sponsoring them.

Two papers have been presented this year at the meetings of the Institute of Ibero-American Studies of The Catholic University of America. At the meeting on December 16 Monsignor John M. Cooper dealt with "Anthropology in South America." At that of February 23 the Reverend Dr. David Rubio, O.S.A. described "The Library of Juan Espinosa Medrano, Canon of the Cathedral of Cuzco in the 17th century." Both papers gave occasion for questions and discussion.

In addition, the Reverend Dr. Edwin Ryan, who has recently been named permanent secretary of the Institute, is giving a series of four lectures on "Some Important Irish Figures in the History of Chile and Argentina." The schedule of lectures is as follows: Bernard O'Higgins, Father of Chilean Independence (March 17); William Brown, Founder of the Argentine Navy (April 7); John O'Brien, Soldier and Explorer (April 21); Pioneer Irish Priests of Argentina (April 28).

An interesting article by Dr. Rubio, "Public Education, Books and Libraries in Colonial Hispanic America," appeared in the January issue of *The Catholic Library World*. It has notes and a bibliography.

The Eighth American Scientific Congress will meet in Washington, D. C., May 10-18. The purposes of the Congress are: (1) to advance scientific thought and achievement; and (2) to assist in celebrating the fiftieth anniversary of the founding of the Pan-American Union. These congresses began at Buenos Aires in 1898. They have been held at irregular intervals.

The fourth centenary of the explorations of Coronado will be observed by ceremonies held in New Mexico, Arizona, Texas, Colorado, and Kansas beginning on May 1 and continuing through the year. Among the projects planned for the celebration are: a series of ten to twelve volumes; the erection of monuments and museums; the presentation of a number of pageants and folk festivals; a series of conferences. The Coronado Cuarto Centennial Commission has its office at Albuquerque, New Mexico.

Clayton Sumner Ellsworth of the College of Wooster publishes in the January issue of the *American Historical Review* an article entitled, "The American Churches and the Mexican War." In a survey of the attitudes and actions of the leading American denominations the author states that, "At the beginning of the war many Protestants predicted that the Roman

Catholics would prove to be traitors in a war against a Catholic country. Their fears were entirely groundless." An examination of the Catholic press of those years revealed that a number of Catholic newspapers preserved silence on the question of the war, while four diocesan papers agreed that once the war was undertaken, "it was the patriotic duty of every citizen to carry it forward as speedily as possible to a successful conclusion." Some Catholic churches recognized the war in services, one of the most notable being the elaborate welcome accorded General Zachary Taylor in St. Louis Cathedral by the bishop of New Orleans. The article is heavily documented; it takes notice of the monograph published at the Catholic University of America in 1937 by Sister Blanche Marie McEniry on *American Catholics in the War with Mexico.*

J. Autrey Dabbs translates the report made in 1785 by Father Fray José Francisco López to the bishop of Nuevo León on the condition of the Texas missions in *The Texas Missions in 1785.* The report appears as Vol. III, No. 6 (Jan., 1940) of Preliminary Studies of the Texas Catholic Historical Society. It is reprinted from the January number of *Mid-America.*

Christus for March 10 reprints an article of Father José Madoz from *Dichos y Hechos* (Bilbao) on "Pio XI y las ciencias eclesiásticas." By a printer's error the heading of the article, as it appears in *Christus,* carries the name of "Pio Doce." Father Madoz gives a summary of the many activities of the late Pontiff in behalf of ecclesiastical studies.

Editorial "Esperanza" (Mexico, D. F., 1939) publishes a little volume, *La iglesia católica y el racismo alemán,* written by a Mexican priest.

Volume III (1939) of the *Annali Lateranensi,* with the exception of the splendid article of Father Morega on Christianity in Japan listed in the section on Periodical Literature, is devoted to the ethnology and anthropology of missionary countries.

The Catholic Anthropological Conference has published part 4 of Father Francis Lambrecht's study on *The Mayawyaw Ritual.* The present section concerns property. The Mayawyaw inhabit the Mountain Province of Luzon, Philippine Islands. They follow ancestral law, without personnel for law enforcement. Public opinion is the mainspring of enforcement. Information on the *Publications* and the quarterly bulletin *Primitive Man* may be obtained from the Secretary, Catholic Anthropological Conference, The Catholic University of America, Washington, D. C.

A Far Eastern Institute will be held at Harvard University July 1 to August 10, 1940. The following courses will be offered: History of Chinese Civilization; The Art of Japanese Civilization; and The Art of China and Japan. The Institute is sponsored by The Harvard Summer School, Har-

vard Yenching Institute, and The American Council of Learned Societies. It is designed primarily to meet the needs of university, college, and secondary-school teachers who find themselves compelled to consider the Far East in their teaching. Information may be obtained from: John King Fairbank, *Director*, The Far Eastern Institute, 41 Winthrop Street, Cambridge, Mass.

Documents. Les cordeliers dans le Limousin aux XIII^{e}-XV^{e} siècles. Ferdinand-Marie Delorme, O.F.M. (*Archivum Franciscanum historicum*, XXXII, 1939).—Fraticelli cuiusdam Decalogus evangelicae paupertatis an. 1340-1342 conscriptus. Michael Bihl, O.F.M. (*Ibid.*).—Tractatus Gerardi de Abbatisvilla "Contra Adversarium Perfectionis Christianae" [Continuatio et finis]. Sophronius Clasen, O.F.M. (*Ibid.*).—Descriptio novi codicis "Actus Beati Francisci exhibentis (Florentiae, Bibl. Nationalis Centralis, II, XI, 20). Benventus Bughetti, O.F.M. (*Ibid.*).—La predicatione di S. Bernardino da Siena a Perugia e ad Assisi nel 1425 (continued). Dionisio Pacetti, O.F.M. (*Collectanea Franciscana*, Jan.).—Norfolk, Portsmouth, and Gosport as Seen by Moreau de Saint-Mery in March and May, 1794. Translated and edited by Fillmore Norflett (*Virginia Historical Magazine*, Jan.).—The Trustees' Minute Book at Saint Mary's [continued]. (*Records of the American Catholic Historical Society*, Dec.).—The First Slavic Mission Institute under the Protection of the Sacred Heart in the United States [an account by its founder, Father John Maria Gartner, pastor of St. John Nepomuk Parish, Milwaukee, and "Missionary of all Bohemians in the State of Wisconsin"]. (*Central-Blatt and Social Justice*, March).—The autobiography of Peter Stephen du Ponceau, Part IV. Edited by James L. Whitehead (*Pennsylvania Magazine of History and Biography*, Jan.).—Fragmento del "Necrologia de la Provincia de S. Tiago de Xalisco," que escribe Fray Luis de Palacio y Basave. Lorenzo Arellano Scheteleg (*Boletin de la sociedad chihuahuense de estudios historicos*, Oct.).

BRIEF NOTICES

ALLEN, GARDNER WELD (ED.) *Papers of John Davis Long, 1897-1904.* (Boston: Massachusetts Historical Society. 1939. Pp. xxi, 464. $4.00.) The correspondence of Mr. Long during his tenure of office as Secretary of the Navy is both interesting and important. We are taken back to the period when the United States was just emerging as a world power, and we catch the cadence of those stirring days when America embarked upon a crusade to liberate Cuba from the much-advertised tyranny of decadent Spain. Many familiar personages speak from the pages of this correspondence, but the bold accents of Theodore Roosevelt can be clearly heard above the more measured tones of his contemporaries.

It was largely due to Roosevelt's unwearied exertions that Admiral Dewey was placed in command of an American squadron in far eastern waters, and it was the famous Roosevelt cablegram of February 25, 1898 that paved the way for the great victory at Manila Bay. This cablegram is not included in the *Papers* of Secretary Long, but there are many other letters that indicate the active rôle that Roosevelt played. There is little doubt that the incessant activity of the Assistant Secretary of the Navy was at times a distinct annoyance to Mr. Long, and this fact was strongly reflected in his first published account of America's entry into the Spanish-American War. He frankly stated that in 1898, while we were still "at peace with Spain," Roosevelt was in favor of sending a flotilla across the ocean to "sink the ships of the Spanish fleet."

Roosevelt was President when this statement by Mr. Long appeared in an article in *Outlook*. A prompt protest came from the White House and Long merely replied that he had only repeated what was "common knowledge." A second letter from the White House opened Long's eyes to the fact that it was not expedient to have too clear a recollection of the attitudes and avowals of a former official subordinate who had suddenly been elevated to the position of chief magistrate of the American people. Long hastened to assure the President that he would recast the objectionable statement by omitting some words and revising the rest so that his narrative would be entirely "satisfactory."

This little lesson in the writing of American history is not the only bit of color in this correspondence of Mr. Long. Letters of Captain Mahan, Gamaliel Bradford, Paul Leicester Ford, Cyrus Townsend Brady, and Richard Harding Davis are included among Long's correspondence. For a picture of America in the first flush of economic imperialism this volume has evident value. (CHARLES CALLAN TANSILL)

BAILEY, THOMAS A. *A Diplomatic History of the American People.* (New York: F. S. Crofts & Co. 1940. Pp. xxiv, 806. $4.25.) Here is a new college text in diplomatic history. It is exceptionally well-written as textbooks go,

and supplies a reasonably comprehensive account of American foreign relations. It has the virtue of being up-to-date, since it carries the story of America's foreign contacts down to the outbreak of the present conflict between France, Great Britain, and Germany. A further and by no means negligible advantage of this book, is that it lays special emphasis upon the social approach to foreign relations. The effect of public opinion upon foreign policies, and the reaction of popular sentiment to executive action are given their proper share of attention. Comparisons are odious, yet, with the exception of its obvious advantage of greater timeliness, this volume does not seem to surpass or equal in general excellence the now-standard text in the field, Samuel F. Bemis' *Diplomatic History of the United States.*

Appendices which list the dates, area, method of acquisition, and price of America's territorial increments, and the previous diplomatic experience of United States presidents and secretaries of state are helpful adjuncts to any volume intended for the use of college students. Each chapter is supplied with footnotes and a separate bibliographical note that are helpful indeed. They provide an excellent summary of materials for the study of American foreign relations that have been made available since the publication in 1935 of Bemis and Griffin's monumental *Guide to the Diplomatic History of the United States.* (JOHN J. MENG)

BEARD, CHARLES A. *Giddy Minds and Foreign Quarrels.* (New York: Macmillan Co. 1939. Pp. 87. $0.50.) Professor Beard's essay, as its title indicates, is his plea for American isolation from European aggressions, wars and quarrels. He condemns Admiral Mahan, Theodore Roosevelt, Henry Cabot Lodge and Albert J. Beveridge as apostles of the new policy of late nineteenth century imperialism which embroiled us in non-American affairs. Woodrow Wilson and the Republicans after him were followers of the same misguided policy. Franklin D. Roosevelt during his first administration followed the traditional and successful policy of Washington, Jefferson and Monroe, but beginning with his second administration Professor Beard finds Mr. Roosevelt as an interventionist in European affairs.

Constructively, Professor Beard proposes a return to the policy followed so successfully for the first century of our political life. He does not believe that we ought "let Europe stew in its own juice"; on the contrary, he favors the making of necessary economic adjustments, the reduction of armaments, and the co-operation "in specific cases of international utility and welfare that comport with our national interest" where such undertakings are sincere, but as for aid to European states pursuing power politics, Professor Beard's answer is a resounding "no." (JOHN L. MCMAHON)

BOSSENBROOK, WILLIAM J. and ROLF JOHANNESEN. Wayne University. *Foundations of Western Civilization.* (New York: D. C. Heath and Co. 1939. Pp. xv, 695. $3.75.) This is yet another book for the orientation of young collegians, offering a survey that bears mainly on the cultural aspect of western civilization from prehistoric times to the eighteenth century. Several features recommend the volume. It maintains an objective tone throughout; it makes a fair effort to leave debatable questions open; it reads smoothly and is enlivened by 150 excellent illustrations and a dozen maps.

It must be owned, however, that despite the care taken in some cases to leave room for legitimate dissent, the authors are frequently over-positive where their ground is weakest. Thus holding the books of the New Testament to be authentic documents, as we must, how can it be truly said that "historical evidence does not conclusively demonstrate that he (Christ) claimed to be the Son of God and the Messiah" (p. 256)? It is conceivable that one, for reasons of his own, may reject Christ's claim, but that He did make it is a fact beyond dispute if any historical fact ever was.

The easy and naïvely cock-sure assumption that "The East of course never recognized the authority of the Bishop of Rome" (p. 279), can hardly stand in face of all that has been written on that subject, and we marvel that the responsible author has taken no account of S. Herbert Scott's rather recent and exhaustive work, *The Eastern Churches and the Papacy* (London, 1928). It is, to say the least, inaccurate to speak of the "reconciliation of paganism and Christianity", and quite fantastic, from such an imagined peace, to derive "the transformation of the simple faith of the early Christians" into "the elaborate theological system of the Middle Ages" (p. 282). That Catholic Christianity took the best of classic culture into its service no one can deny. But that it yielded an inch to paganism in matters of faith, no one can venture to hold who is at all familiar with the content and history of Christian belief. Nor did the "simple faith" lose any of its simplicity for all the theological elaboration. It was only elucidated thereby. As for Augustine's *City of God*, we thought it already a matter of common knowledge, and the bishop of Hippo makes it plain (*De Civitate Dei*, XIV, cc. 1, 2, 8; XV, c. 1) that by the "City of God" he strictly meant not the community of Christians as opposed to the Roman Empire, but the class of men who shape their lives by the love of God as opposed to the class who are governed by inordinate love of self, both classes compenetrating in the Church as well as in the empire. And was it really Protestantism that first "gave religious sanction to the idea of the dignity and worth of labor" and directed man's work toward the glorification of God, as the author clearly implies (p. 569), when it is so well-known that both the Church and monasticism inculcated that very idea from their origins? In speaking of theories of sovereignty why mention only Bodin and Hobbes and omit their no less famous near contemporaries Bellarmine and Suarez? (p. 593). To one at home with the history of the Jesuit Order and of all its missionary and other works, the assertion that "In general Jesuitism . . . represented the interests of the aristocracy and upper bourgeoisie" sounds, apart from the offensive "ism", passing strange, and tempts the reviewer to ask who, after all, are the "scholars" from whose works the authors of this book say they drew their information? The chapter-bibliographies are not uniformly reassuring in this respect. (DEMETRIUS B. ZEMA)

BRIDENBAUGH, CARL, Associate Professor of American History in Brown University, *Cities in the Wilderness: the First Century of Urban Life in America, 1625-1742*. (New York: Ronald Press Co. 1938. Pp. xix, 500. $5.00.) For many years students of American history have found the frontier fruitful soil for theory and interpretation. The development of urban life, its emergence, its characteristics, and its relation to national interests have only

recently engaged the attention of scholars. Professor Schlesinger in 1933 pointed the way to this untilled field in his *Rise of the City*. Although his volume is concerned with the modern city, 1878-1898, he did pioneer work in his conception of the subject. Now one of his students has gone back to beginnings and has selected for his purpose five representative towns—Boston, Newport, New York, Philadelphia, and Charleston, the largest of the American settlements on the eve of the Revolution. The result is a first-rate book in every respect. It is well-organized, meaty, contains a wealth of details based on an almost incredible amount of source material, and has enough flavor and restrained humor to make it readable. Attractive and valuable also are the sixteen illustrations showing plans of the towns, homes, and churches.

This study of the evolution of a frontier society is divided into three parts: 1. The Planting of the Villages, 1625-1690, with chapters on the village physiognomy, economic life, the appearance of urban problems, and village society; 2. The Awakening of Civic Consciousness, 1690-1720, with discussions of the expanding scene, the economic pattern, problems of a growing society, and social life; 3. The Towns Become Cities, 1720-1742, with portrayals of the urban setting, commercial rivalries, the persistent problems of an urban society, and social maturity. In these sections the writer proceeds in an orderly way to illustrate each chapter with a mass of details and then to give a synthetic and composite account of the period. This same process is followed at the end with a concluding chapter on one hundred years of urban growth. One of the few statements open to question is the author's belief that "there was little nativism" during this period. Some of the recent studies coming from the Catholic University of America show the existence at the time of this excrescence. (Leo F. Stock)

British War Blue Book. (New York: Farrar and Rinehart. 1939. Pp. xxxiv, 251. $1.15.) The judgment of history on that flood of colored pamphlets which rushed upon us with the last war should make all of us hesitate to commit ourselves too finally concerning the relative responsibility of the present belligerents now at a time when similar pamphlets are almost our only source of information.

The *British Blue Book*, as a piece of war propaganda, is good because it does not sound like propaganda. After a table of contents and a summary it presents a series of documents arranged in order of time: speeches by Chamberlain, Halifax, and Hitler and correspondence exchanged between the British government and its representatives in Berlin, Warsaw and Danzig, and between the British, German, and Polish foreign offices. What makes it effective is that there is almost no commentary, and except for certain passages in the public speeches of Lord Halifax, there is no emphasis at all on the conflict of ideologies.

As to the immediate responsibility for the outbreak of hostilities one thing seems pretty well established by the documents: that the German government, in its last minute offer of negotiation with Poland (documents 75 to 92) made such terms at the outset that true negotiation, as between equals, was impossible. The discussion of the affair in the *German White Book* (nos. 11

to 16) does not remove the impression, although the German contention that violence against the German minority in Poland made drastic action necessary, is answered simply by a denial of the violence. This is a question of fact which can only be decided when one possesses all the data.

On the whole it seems that in its documented debate with the Nazis, Great Britain has the advantage. This does not mean, however, that the British case has been established, for our knowledge is not yet complete, and there are many larger questions concerning the past actions of all parties which must be answered before a final moral judgment can be given. Such a judgment itself would lie outside the field of history, and would have to be made by the moral theologian on the basis of the results of historical research. (WILLIS D. NUTTING)

CARMAN, HARRY J. Professor of History in Columbia University. *Social and Economic History of the United States.* Vol. II: *The Rise of Industrialism, 1820-1876.* (Boston: D. C. Heath and Co. 1934. Pp. x, 684. $4.00.) This is the second of three volumes designed as a text dealing with the main social and economic phases of American life. In the present volume the author had three objectives in mind: "to indicate the nature of the forces responsible for transforming eighteenth-century America into a new world where acquisitiveness and exploitation were accounted cardinal virtues; secondly, to show that the United States instead of being highly unified and centralized, was sharply decentralized and sectionalized; and finally, to show how the clash of social and economic interests between these sharply differentiated sections led to Civil War and to the triumph of the industrialized North." This statement will illustrate as well as any quotation from the text the provocative nature of Professor Carman's thesis. In developing this outline the topical method has been adopted, but with due regard to the chronological sequence. There are forty-one maps and charts and over seventy carefully chosen and novel illustrations.

For adequacy of treatment, clarity of exposition, and vivacity of style the book follows the high standards of the preceding volume. The emphasis, of course, is not on politics and diplomacy, but there is sufficient reference to these when the text demands it, as, for example, in the discussion of the Civil War. The Catholic Church is mentioned in connection with the rise of nativism; the Catholic population is given as about 1,500,000; and Bishops England and Hughes are cited as outstanding Catholic leaders of the period, both "men of fine character and great ability—bold, fearless, and independent" (p. 317). If the third volume will equal the excellence of the two so far published, this series will be decidedly useful to the general reader and to students. (LEO F. STOCK)

CHAMORRO, PEDRO JOAQUÍN. *El Licenciado Jerónimo Pérez.* (Managua: Editorial "La Prensa," 1939. Pp. 168.) Only the first fifty or so pages of this volume contain a biography of Jerónimo Pérez. The rest of it comprises a collection of the author's papers dealing chiefly with the revolutionary periods of the history of Nicaragua during the nineteenth century. Some of these papers are included, apparently, because they shed further light on Pérez, who

throughout his career as politician and publicist was as true a patriot as he was a staunch and outspoken Catholic. There is an interesting essay on the evolution of political ideas in Central America that led up to and kept alive the struggle for independence from Spain. In two of the essays the filibustering campaign of William Walker, during which Pérez appears on Nicaragua's political stage, receives the censure it deserves and has already received from all fair-minded historians. The last four papers, comprising fifty pages, have no bearing at all on the career of the man whose name appears in the title of the volume. The title is therefore quite misleading, however valuable and interesting the papers themselves might be. A correct title would have been Historical Essays on Nineteenth Century Nicaragua. The Academia Nicaraguense de la Lengua, under whose auspices the volume was published, should have provided for a more correct title. (FRANCIS BORGIA STECK)

CHASTONAY, PAUL DE. *Kardinal Schiner, Führer in Kirche und Staat.* (Luzern: Verlag Räber & Cie. 1938. Pp. 85. Fr. 3.) Cardinal Matthäus Schiner (1465-1522) was born in the county of Wallis, or Valais, near the city of Ernen, then as now part of Switzerland, bordering in the west on France and in the south on Italy. He made his studies first under the guidance of his priestly uncle at Ernen, then in the episcopal city of Sitten (or Sion), next at Como in Italy, and finally in Rome where he was ordained in 1489. Ten years later he became bishop of Sitten, succeeding his uncle who owed his own elevation to political upheavals that cost his predecessor, Jost von Silenen, see and principality (for the bishop of Sitten was both spiritual and temporal ruler in his diocese). The same political dissensions eventually forced Schiner to flee from his territory in 1517, the year when Luther nailed his ninety-five theses to the door of the cathedral of Wittenberg. In Zürich where he established himself he was on intimate terms with Zwingli until the latter's final apostasy. Politically Schiner was a staunch supporter of both the emperor (Maximilian and Charles V) and of the papacy. He was created a cardinal in 1508 by Pope Julius II and returned in 1510 as papal legate to Switzerland. As imperial legate he made in 1516 a journey to England to persuade Henry VIII to a close alliance with the emperor and the king of Spain. Schiner was very active for the election of Emperor Charles V in 1519 and for that of Pope Adrian VI in 1522, whose close friend and advisor he remained until his own death not much more than a month after Adrian's arrival in Rome. He died of the plague on October 1, 1522.

Schiner after his death was much maligned by his political opponent, Jörg auf der Flüe. Modern historians have vindicated both the character and the greatness of the only cardinal Switzerland ever had. His life in two volumes has been written by Büchi and continued by Dr. Müller (Freiburg in Switzerland, 1937). This authoritative work is the basis of this little book, written in a delightful popular vein, in a Catholic spirit, not without humor, salted with many a "Schweizerischer Witz". Pastor always spells the name Schinner. (A. BELLWALD)

CHITWOOD, OLIVER PERRY, Professor of History in West Virginia University. *John Tyler.* (New York: D. Appleton-Century Co. 1939. Pp. xv, 496. $4.00.) To students interested in the period prior to the Civil War, this book

will be of great value, since it is the only well balanced biographical study that has been made of our tenth president. The author has written what might be called a sympathetic biography, but it must be noted that severe criticisms of John Tyler are not lacking. In the main, it places Tyler upon a higher plane than many of the general histories have done, but no higher than calm workers in the field have long considered proper.

During the long period that Tyler spent in public life, from about the year 1816 when he went to the house of representatives, until his death in 1862, he was a prominent figure politically. Definitely a product of the old south, we know that he opposed the Missouri compromise, and also refused to recognize the Negro as a citizen (pp. 49-51). The same unwillingness to change with the times characterized his life in the senate, to which he was elected in 1827. There he fought against internal improvements, as being outside the powers of the federal government (p. 87), and eventually resigned from the senate rather than accept dictation from the Virginia assembly. At all times, Tyler was willing to wreck his political future rather than sacrifice his conscience.

When the death of Harrison elevated Tyler to the presidency in 1841, the struggle between the President and Clay was a foregone conclusion. Tyler's vetoes of Whig legislation, and his subsequent expulsion from the party are well presented. Sufficient newspaper quotations are given to prove the intense political feeling of the period. The times were indeed bitter, when a Whig paper could say of the man who had been elected on the Whig ticket in 1840: "If a God-dircted thunderbolt were to strike and annihilate the traitor, all would say that 'Heaven is just'" (p. 250). The chapter on the diplomacy of the Tyler administration is portrayed as the outstanding period that it was, and the relation of Tyler to the then proposed annexation of Texas is decidedly informative.

As the Civil War approached, Tyler, always a believer in the sovereignty of the states, made a final effort at the so-called Peace Convention, to make war unnecessary. When those efforts failed, he resigned himself to secession, since he sincerely believed that the north had by its actions, destroyed the constitution. It is interesting to note that Professor Chitwood seems to be of the opinion that Tyler's plan for the peaceful existence of two nations where there had been one was a better idea than the destruction wrought by the Civil War (p. 457). It is possible that both Tyler and his latest biographer have presented a sound conclusion. (PAUL KINIERY)

COMMAGER, HENRY STEELE and ALLAN NEVINS (Eds.) *The Heritage of America*. (Boston: Little, Brown & Co. 1939. Pp. xxiv, 1152. $4.00.) Professors Commager and Nevins of Columbia within their modern definition of history as "not a matter of libraries but of life, the best of which is not stiffly secondhand, but is a matter pulsing with the hopes and despairs, the ardors and endurances, the joys and sorrows of plain people everywhere", have gathered together a valuable collection of representative sampling of our national history as written in some fashion by some of the very men who have made it. It is a collection not for pedants but for students and general readers who would know something of the making of America from original or contem-

porary sources not easily available in usable form. Excerpts, some of generous extent, commence with an account of Leif Ericson's voyage to Vineland and end with Walt Whitman's "Sail, Sail thy Best, Ship of Democracy", each with a brief prefatory note giving a sufficient setting. The bibliography recounts the sources to which diligent and interested readers may go if they desire to read at large.

The two hundred and fifty-two extracts are from pens of men who were great in themselves as well as from lesser, unknown men who wrote well of matters significant in the affairs of the nation or in the lives of people. There is something of explorers and explorations, of founders of colonies, of witchcraft, of rebellious discontent, of travellers' tales, of fur men, of Indians and massacres, of wars, of congresses, of naval officers and sea fights, of statesmen and politicians, of frontiersmen and pioneers, of fishermen, of river boats, of factories, of theatres, of inventors, of reformers, of womens' rights, of planters, of Mormons, of western trails, of vigilantes, of mines and miners, of Populists and of New-Dealers. They are all here. They speak for themselves, and they tell much in their lines and between their lines of men and of times and of the glorious growth of America. (RICHARD J. PURCELL)

CRONIN, JOHN F., S.S., PH.D., Professor of Economics in St. Mary's Seminary. *Economics and Society*. (New York: American Book Co. Pp. xvii, 456. $2.50.) It is not often one finds a textbook on economics that will have an appeal for the general reader. After all a textbook is a textbook and we are usually satisfied if it fulfills its primary purpose. This new work, however, offers a wealth of material presented in such a way that it will hold the interest of any reader who is interested in current economic problems—and who is not?

Part of the success of the book is due to the division of material. The author has chosen to divide the book into two main divisions—Fundamentals of Modern Economic Life and Special Economic Problems. Quite new is the treatment given to democratic and authoritarian systems. These are treated as fundamental to an understanding of present conditions. A frank facing of facts concerning defects or weaknesses in the individualist economy and an analysis of the origins of authoritarian systems adds much to the value of the book. These two chapters are filled with thought-provoking statements of which the reviewer quotes but one: "Thus paradoxically the greatest propagandists for communism in America are the various reactionary groups which blindly oppose legitimate reform."

One of the finest recommendations for the book is that the Catholic teaching and the encyclical statements are made an essential part of each chapter,—part of the very fibre of the text. The reader is left in no doubt as he reads page by page, about the Church's stand. Encyclical quotations and ample references to the texts of those documents furnish this authoritative material on each of the current topics under discussion. Teachers in particular will delight in the three appendices. One lists pamphlets and reports, another non-technical books on economics and a final one gives a teachers' bibliography. For the general reader, for the class-room student, for the teacher *Economics and Society* is recommended. (ELIZABETH MORRISSY)

DAWES, CHARLES G. *A Journal of Reparations*. Forewords by Sir Josiah Stamp and Dr. Heinrich Brüning. (New York: Macmillan Co. 1939. Pp. xxxv, 527. $5.00.) *A Journal of Reparations* presents a contemporary account of the work of the First Committee of Experts on Reparations. Forewords are written by Lord Stamp and Ex-Chancellor Brüning. Appendices include: (1) an extract from the address of Secretary of State, Charles E. Hughes, before the American Historical Association (1922) in which an Expert Committee of Inquiry was recommended; (2) Miscellaneous Communications Relative to the Work of the Expert Committees; and (3) the Official Report of the Expert Committees, as submitted to the Reparations Commission.

Mr. Dawes, believing that his work on the First Committee of Experts might have historic significance, made notes on the work of the committee and on his own reflections upon the progress of the committee at various stages of its work. In publishing these notes, the author has not written a "history" of the reparation problem. But, in the words of Lord Stamp, "he has done something more important, in giving us the authentic contemporary account of incident, impression, intention, moment by moment—a contribution to history of unique character." Although the reparations issue is now historical (and "unsolved"), it is important that all data on this once critical issue be documented, "lest history take direction without it."

The great value of the *Journal* is found in its focusing of the attention of this and future generations upon the practical impossibility of harmonizing "political necessities" with economic realities. (JAMES P. ROWLAND)

DEGEN, MARY LOUISE, Maryland College for Women. *The History of the Woman's Peace Party*. (Baltimore: Johns Hopkins Press. 1939. Pp. 266. $2.50.) This historical account of the origin, growth and decline of the Woman's Peace Party constitutes the third section of Volume LVII of the *Johns Hopkins Studies in History and Political Science*. The author's approach is sincerely objective, while her profuse documentation is indicative of the thoroughness of her task. As this volume was published before the outbreak of the present European conflict, its reader may question the philosophy of which it treats. It may also cause the peace movement in America to ask whether the contemporary women pacifists will follow or depart from the policies and ideas which guided the leaders of the party a quarter of a century ago.

The volume opens with the organization of the party in Washington, D. C. in 1915 and concludes with its final session in Zürich in 1919 when, with a partially new personnel and objective, it was rechristened the Women's International League for Peace and Freedom. Considerable space is given to the sincere but disheartening peace efforts of Jane Addams and her associates in this country and in Europe, to war and its disillusionments, peace treaties, feminine ideals, reactions of statesmen, pacifists in war time, Henry Ford and his ill-fated peace mission and to the various ways and means by which the leaders of the movement sought to achieve their goal.

The major part of this historical survey revolves around the undaunted efforts of Miss Addams and her associates who spared no pains in attempting to achieve their ends. Her leadership was essential, for without it states the

writer, "it is doubtful whether the group of women forming the Party could have entered it with any hope of success." Interesting sidelights on the part that many statesmen such as President Wilson and other noteworthy figures both here and abroad played in this peace drama are clearly depicted, not only in their ostensible, but also in their less obvious, light. Following an interview with Pope Benedict XV in 1915 Miss Addams reports: "We had an interesting half hour with the Pope, who spoke of war being a throwback for the Church, after its teaching through all the ages. He thought the President of the United States ought to lead. If asked to send a representative to a conference of neutrals, he would appoint, he said, a neutral, a secular (*sic*). We took it that he meant he would accommodate himself —would not stand on ecclesiastical grounds."

Conspicuous for its scholarly research and meticulous regard for details, this study of the manifold struggles endured by these leaders and the few victories gained by them is in itself a proof that their labors were not wholly in vain. Besides the above-mentioned benefits derived from their efforts, we may add that they did emphasize the place of women in the peace movement, the importance of their solidarity in this field and the necessity of both education and action if results are to be achieved. One conclusive thought, however, emerges after a careful perusal of this study—the champions of the Woman's Peace Party seem to have put all their faith and hope in material, man-made agencies and were apparently unaware of any spiritual resources in their efforts to secure the "peace on earth" for which they had so valiantly and sacrificially fought. (ELIZABETH B. PATTERSON)

DELANGLEZ, JEAN, S.J. *Frontenac and the Jesuits.* (Chicago: Institute of Jesuit History. 1939. Pp. vi, 296.) Any study of Cadillac or Frontenac in their relations to the Jesuits opens up many points of controversy. This does not mean, however, that the subject cannot be treated objectively, nor even that it cannot be treated objectively by a Jesuit. To hold a contrary view would put serious restrictions on all historical writing. As Father Delanglez points out in his foreword, by the same argument no royalist or republican can write objectively about the French Revolution, nor can any southerner or northerner write about the Civil War. This book is a splendid challenge to so unscholarly a view.

The difficulties between the Jesuits on one hand and Frontenac and Cadillac on the other may be reduced mainly to three: the brandy problem, the alleged trading activities of the Jesuits, and the method of civilizing the Indians. New light on these difficulties is furnished by this study, which is a sort of by-product of the author's work on Cadillac and his relations with the Jesuits in the French colonial northwest. Intending to treat the Jesuit-Frontenac relations as an introduction to the Cadillac volume, the author discovered an abundance of documentation which warranted a separate monograph. This was a fortunate circumstance, for although the main points of controversy were the same in both the Frontenac and Cadillac administrations, nevertheless this study presents Frontenac as a distinct personality on the frontier scene. Furthermore, it serves the added purpose of emphasizing the shallowness of certain charges brought against the Jesuits by historians who

were filled with the bogey of "Jesuitism", so prevalent in the historical writing of the last one hundred years. Such a service both to religious and national history as is this Delanglez volume bears repetition a hundred fold.

Marked by a thorough and sound scholarship this book is an indispensable guide to the study of New France. It has a table of contents, a bibliography, an index, and the physical appearance is very good. (JOSEPH B. CODE)

FEUGÈRE, A. *Le Mouvement religieux dans la littérature du xviie siècle.* (Paris: Boivin & Cie. 1938. Pp. ix, 173.) This book is made up of ten lectures by a lay professor in the University of Toulouse. It contains a description of the ordinary Christian life as painted by such masters as Bossuet and Bourdaloue, and also of a holy life as explained by those other outstanding figures of their time: St. Francis de Sales, St. Vincent de Paul, and Father de Bérulle of the Oratory. This part of the volume, which takes in chapters I-III and VII-VIII, constitutes a sound exposition of normal Christian living, but it tells us nothing more than what we already know and, consequently, hardly succeeds in holding our interest. Certainly, it makes uninspired reading.

The remaining five chapters, however, IV-VI and IX-X, are a story of a different nature. They are really fascinating and leave the reader no rest until he has come to the end of the tale. Here we are no longer dealing with the ordinary, run-of-the-mould sort of Christianity, but with an unbalanced, unsound type of spirituality. On the one hand, the author presents Pascal and the Jansenists, with their unnatural and repellant religion of fear and self-denial, a religion filled with encircling gloom unrelieved by even a little sunshine of love. The three lectures devoted to Pascal are exceptionally well done, and give us a clear insight into the life of a genius, but who through faulty interpretation of religion felt it his duty to make his own life and that of others hard and harrowing. Then, on the other hand, the author introduces us to a religion of love without fear, chiefly in the persons of Père Lacombe and Madame Guyon, a lady who, when commanded by Bossuet to say the Our Father, answered that she could not, since she could not honestly say forgive us our trespasses.

One wonders as he reads these pages how an intelligent man like Fénelon could have been misled to the extent of defending the principles invoked by Madame Guyon, and of allowing himself in fact to be guided by her whom he had been selected to direct. In any event, the reading of this book, especially of these latter five chapters, will prove beyond a doubt that at that particular period of history there was an intense interest in religion particularly among the upper classes in France. As we read the account of these quarrels between such great churchmen as Bossuet and Fénelon, we may be better able to understand similar differences of opinion in our own time, and to appreciate the witticism of the late Bishop Curtis when he spoke of "people who seem to hate one another for the love of God". (LOUIS A. ARAND)

FICHTER, JOSEPH H., S.J. *Roots of Change.* With a foreword by James M. Gillis, C.S.P. (New York: D. Appleton-Century Co. 1939. Pp. 319. $2.50.) In fourteen chapters, Father Fichter discusses the varied contributions to social change of Vincent de Paul, Bernard Mandeville, Jean Jacques Rous-

seau, Thomas Paine, Robert Owen, Antoine Frédéric Ozanam, Charles Kingsley, Wilhelm von Ketteler, Karl Marx, Cardinal Manning, Leo XIII, Carl Schurz, Leo Tolstoy, and the Webbs,—certainly a strange family, united only by their common discontent with the world of their time. While their lives are sometimes parallel or overlapping, in general these fifteen people cover the whole period of history from around 1600 to our day.

In his preface Father Fichter forestalls the obvious question of why he chose these thinkers for study and not others, perhaps more important, by listing the names of a few leaders he would like to have included. A choice was necessary and we can hardly take him to task for making the choice he did, for after all it would be almost impossible for the critics to reach any agreement concerning the names which should be included in such a study.

Written by a writer less skillful, this survey of social change would be simply a miniature encyclopedia, for each chapter is devoted to a summary of the most important ideas of each reformer. Father Fichter, however, relates the contributions of each reformer to the whole stream of social thought and shows what responsibility he bears in the shaping of the world of today. As Father Gillis says, Father Fichter has put "order and sense and logic into what would otherwise remain mere bits and scraps, odds and ends of knowledge." With great skill, the author has condensed the thought of each reformer into a few pages. His book is not designed for the scholar but, in his own words, for the one person in a thousand "who feels a divine dissatisfaction with things as they are; who is determined that his own life and striving must not go down the vortex of popular and hysterical movements; who believes that he can bend ever so slightly by his own efforts the onrush of a chaotic civilization." There are few footnotes but there is a useful index and even the scholar will profit by reading of men who are too often forgotten by the specialist. (WALTER JOHN MARX)

FITZGERALD, DESMOND. *Preface to Statecraft.* (New York: Sheed & Ward. 1939. Pp. v, 138. $1.50.) In this little book Mr. Fitzgerald, a former Irish cabinet member, sets forth a theory of the state in the light of contemporary conditions and according to the mind of St. Thomas Aquinas. The work contains, in addition to the concluding chapter, four chapters on the following subjects: society a work of reason; authority; justice; hierarchy. The writer gives a clear and attractive statement of sound and traditional doctrines on these subjects and argues for them convincingly. One of the most attractive features of the work is the fresh and often vivid and impressive way in which familiar ideas are expressed. Thus it is said that "the common good is immanent in the human person, but that human person in his singularity cannot procure it." "God has created no person unnecessarily." It is pointed out that "society cannot function unless man conforms his action (at least to a certain extent) to the moral norm". "Man has sought to become two-dimensional, to deprive himself of all depth." The concluding chapter of *Preface to Statecraft* is particularly good, and the pages in that chapter that deal with the necessity of religion in society are particularly effective. Towards any interior life, the life of the soul, there was to be a neutral attitude, but this neutral attitude inevitably has become one of denial and hostility.

Against this secularism the author pronounces that society's "purpose, its end, its very being derives from the fact that man is a rational being, and therefore not merely temporal but also transcending time." (JOHN K. RYAN)

GIARDINI, CESARE. *Don Carlos.* (München: Verlag Georg D. W. Callwey. 1936. Pp. 246.) The tragic life of Don Carlos, eldest son of Philip II of Spain, has been the subject and inspiration of many studies both historical and fictional. The book under review destroys many misconceptions and gives a sober yet well-painted picture not only of Don Carlos and Philip II but also of that period of the middle of the sixteenth century which marked the apogee of Spain's power and greatness.

The author, an Italian, has to his credit two previous historical studies dealing with Louis XVI and Marie Antoinette. To this study he has brought not only a skill already tested but also new material in the form of dispatches of Venetian envoys to the court of Spain, which seem to dispel the accusation that Don Carlos plotted the murder of his father. It is the more unfortunate that the bibliography should be so scanty and omit such important studies as *Don Carlos: Leben, Verhaftung und Tod* by L. A. Warnkönig (Stuttgart, 1864), and *Don Carlos, Kritische Untersuchungen* by F. Rachfahl (Freiburg, 1921). And like so many historical works published in Europe, it has no index. The German translation is good. The book is attractively printed and contains fifteen illustrations from paintings of the period. (LEONID I. STRAKHOVSKY)

GOBBEL, LUTHER L. *Church-State Relationships in Education in North Carolina Since 1776.* (Durham, N. C.: Duke University Press. 1938. Pp. xvi, 251. $3.00.) This study, which in its original form was a Ph.D. dissertation submitted to the faculty of the Graduate School of Yale University, was later revised and published in its present form as one of the educational contributions to the centennial celebration of Duke University. In this study the educational relationships between the church and state in North Carolina are traced from the foundation of the commonwealth in 1776 to the present time.

The work seems to lack a proper balance in the presentation of the subject matter. About two-thirds of the study is devoted to a treatment of the controversy between church and state in the field of higher education. The part that the University of North Carolina played in this controversy constitutes the greater part of the discussion throughout the book. Church-state relationships in the realm of elementary and secondary education are discussed in approximately thirty pages.

Following the Reconstruction period, church schools, except the Catholic, have gradually withdrawn in favor of the state systems of public elementary schools. The Baptists, however, down to 1921 steadfastly labored to establish their own preparatory schools throughout the state. Since that time some of their most prosperous schools have suffered permanent losses which have led them to rely more upon public high schools. One definite concern on the part of all denominations is the loss of religious instruction for their children. A number of experiments have been tried for giving religious instruction in co-operation with the public school, but no adequate solution has been reached.

This work throughout is well documented and reveals patient research into records covering a century and a half of educational and ecclesiastical history in the state of North Carolina. The lengthy bibliography should prove helpful to the student interested in the educational history of that state. (FRANCIS P. CASSIDY)

GOTTSCHALK, LOUIS, Professor of History in the University of Chicago. *Lady-in-Waiting: The Romance of Lafayette and Aglaé de Hunolstein.* [Institut Français de Washington]. (Baltimore: Johns Hopkins Press. 1939. Pp. xi, 137. $2.25.) If proof were needed that historical scholarship can produce volumes of literary merit, Professor Gottschalk's *Lady-in-Waiting* would supply the deficiency. This small book tells the story of an insignificant and almost forgotten phase of Lafayette's career. The very character of the popular hero's *amourette* with Aglaé de Hunolstein, coupled with the elusiveness of the materials upon which the account of it is based, necessitated informed scholarship of the most painstaking character.

The total result of the author's researches is not startling. The major portion of the volume consists of ten short chapters that provide a most readable account of this minor incident in the life of Lafayette. Three appendices supply the literal texts of hitherto unpublished documents upon which that account is based. They consist of thirteen letters from the Baroness de Hunolstein to Ivan Ivanovich Shuvalov, three letters from Aglaé to John Paul Jones, and finally, a long and revealing letter from Lafayette to Aglaé, the only such document known to exist. A photographic reproduction of this letter is also included. With this volume the Institut Français presents its publications for the first time in an attractive all-cloth binding that adds considerably to the handsome appearance of books published under its auspices. (JOHN J. MENG)

GREEN, VICTOR G., O.M. Cap. *The Franciscans in Medieval English Life (1224-1348).* [*Franciscan Studies,* Vol. XX.] (Paterson, New Jersey: St. Anthony's Guild Press. 1939. Pp. xi, 165. $2.00.) In this notable contribution to *Franciscan Studies,* Chapter I on "The Nature and Spread of the Movement" is a warmly human and vivid survey of familiar facts, ending with a discriminating discussion of the effects of Franciscan property-holding. Chapter II, "The Friars and the Crowd", stresses the far-reaching, illuminating work of the Franciscans as preachers, confessors, and teachers, together with their broad contributions to English literature, hymns, the art of preaching, and social work. After briefly indicating the influence of the Franciscans for spiritual uplift and duty among all social classes, the following chapter gives excellent descriptions of the varied relations between the friars and the nobility, with incidental facts of value for the history of the barons' war and for the biographies of contemporary magnates. Chapter IV provides a very valuable account of the relations of the friars with English kings and queens, and forcefully shows the importance of the Franciscans in English national life as royal envoys, confessors, advisers, and papal officials. Chapter V gives a very fair-minded account of the difficulties which Franciscans experienced with the English secular clergy and monks.

On the whole, the volume of Father Victor exonerates the Franciscans on most charges but admits occasional abuses, while, at the same time, it emphasizes the very favorable opinion of the Franciscans entertained by the English bishops. The final chapter—"All Things to All Men"—demonstrates the breadth of Franciscan influence, especially as scholars and educators, preachers of crusades, and peacemakers. The bibliography and appendices are adequate, but not the index.

This book is remarkably well documented, vivid, interesting, thorough, and just. But this reviewer respectfully submits the following emendations: further discussion and evaluation of the views of Brewer and of Little seem advisable (p. 14); and inclusion of the social influence of penance would have improved the discussion on page 30. Elsewhere the author would have been more accurate if he had modified certain extreme conclusions of Tawney by pointing out the increasing stress laid by modern social scientists and historians upon the interdependence of the various elements in society (p. 15). (THOMAS P. OAKLEY)

GROSE, CLYDE LECLARE, Professor of History in Northwestern University. *A Select Bibliography of British History, 1660-1760.* (Chicago: University of Chicago Press. 1939. Pp. xxv, 507. $9.00.) A good work of reference should have authority, wide coverage, and a good arrangement. This *Bibliography* fulfills these requirements abundantly. The compiler has added to his own authority the names of more than half a hundred scholars in history and bibliography who have read and criticized those portions of the work which concern their particular fields of scholarship. Thorough coverage is indicated in the fact that more than eight thousand printed works are included in the bibliography; it is interesting to note that Professor Grose has examined all but twenty-nine of these. In the arrangement of this vast amount of material, the topics are usually introduced by general bibliographies and reference works; these are followed by contemporary and source materials, and finally the late works; each of these is subdivided in orderly fashion. An adequate table of contents and an especially good index of more than one hundred pages facilitate the use of the book. The listing of libraries containing notable materials on the various subjects is a feature to be highly commended. The critical notes which the compiler has added to many of the items,—fresh, terse, and pointed,—will prove to be helpful to those who use this volume. In the notes many references to other pertinent materials are to be found.

The compiler notes the fact of the co-operative *Bibliography of British History,* which has already appeared in part under the sponsorship of the Royal Historical Society and the American Historical Association, but feels, and rightly, that his extensive study in the period concerned affords sufficient reason for the publication of this work. There can never be too many good bibliographies covering any considerable period of history, and this work of Professor Grose will be immensely helpful to students and general readers of the period. The University of Chicago Press has contributed its usual good job of publishing. (FRANCIS A. MULLIN)

IMLAH, ALBERT H., Professor of History in Tufts College. *Lord Ellenborough. A Biography of Edward Law, Earl of Ellenborough, Governor-General of India.* [Harvard Historical Studies. XLIII.] (Cambridge: Harvard University Press. 1939. Pp. xii, 295. $3.50.) Sphinx-like in its intriguing mystery the character of Edward Law, second Baron and Earl of Ellenborough, fascinates the reader. In this biography the author has drawn a portrait of a character often met in society but seldom the subject of a pen picture. A staunch Tory and the best orator of his party, but a political misfit in the eyes of his fellow Englishmen, Lord Ellenborough towered over his compatriots in political acumen and administrative ability. "Proud and haughty in his manners, with a lofty independence easily mistaken for conceit", Ellenborough tended to produce "a reputation for flightiness and instability rather than that delicate desideratum, public confidence."

Although Lord Ellenborough was closely connected with public life in England from 1828 to the end of his life, it is the two years that he spent as governor-general in India that loom largest in the story of his life. For the first time Professor Imlah has explained the true story of the Afghan campaign, the specter of Russian invasion, which haunted British officials at Calcutta and London. Lord Ellenborough saw the need of making Afghanistan, although it was a dangerous hornet's nest, a buffer state between British territory and Russian ambitions. To make the possession of the Indus doubly sure he annexed the Sind and subjugated Gwalior.

Numerous citations from the Ellenborough papers in the Public Record Office as well as other documents, papers, pamphlets and memoirs of the period make the study both interesting and informative. The very seriousness of the subject matter, however, circumscribes the group to whom it will appeal. The student of British India will find the volume enlightening. The inclusion of a map of India proves helpful to the reader in locating the places mentioned. The book has a complete bibliography and index. (SISTER M. REGINA BASKA)

JENKINSON, HILARY. *A Manual of Archive Administration.* New and Revised Edition. (London: Percy Lund, Humphries. 1937. Pp. xvi, 256. $3.25.) The first edition of this work was published in 1922 under the auspices of the Carnegie Endowment for International Peace. The book has been of great assistance to archivists, especially in English-speaking countries, and it has served to give historians a clearer idea of the archival material they have to use. In getting out a second edition Mr. Jenkinson is able to look back with great satisfaction on the development of interest in and care of archives since the Great War. The core of his original work remains untouched, but he has been obliged to make very many changes in small practical matters and in regard to archival technique. He notes, of course, the new bibliography. As a result the volume is considerably changed and enlarged. The author is still of the opinion that the archivist ought not to be an historian (p. 123). (ALOYSIUS K. ZIEGLER)

JENNINGS, SISTER MARIETTA, C.S.J., Professor of History in Fontbonne College. *A Pioneer Merchant of St. Louis, 1810-1820.* (New York: Columbia University Press. 1939. Pp. 202. $2.50.) This study done at Columbia University deals with the business career of Christian Wilt, a Philadelphian, who

came in 1810 at the age of twenty to Saint Louis as representative of his uncle, Joseph Hertzog. It introduces several prominent merchant associates but stresses the numerous activities of this enterprising young man. We find Wilt rapidly adapting himself to western conditions, extending his local mercantile interests to include the establishment of branch stores, an extensive Indian trade, the supplying of goods to United States troops during the War of 1812, and the operation of his own system of barges. To these trading ventures he added the manufacturing of lead products, candles, and soap; the successful operation of a shot tower in New Madrid and of a distillery; speculation in land, both in Saint Louis and in the surrounding country; and an active participation in local social and civic affairs. The source material, largely taken from the letter-books of Christian Wilt and Joseph Hertzog found in the archives of the Missouri Historical Society, has been skillfully incorporated into this account. The reader will undoubtedly agree with Sister Marietta that the significance of Wilt's successes, difficulties, and occasional failures caused by unreliable agents and primitive means of transportation "is to be found not in the history of an individual merchant's business transactions but in the attempt to indicate . . . the value of the services of the pioneer merchant class in influencing trade and politics, in developing the natural resources of the section and in transforming Saint Louis society from the simplicity of its pioneer days to the complexity of modern times" (p. 200). (SISTER M. GILBERT KELLEY)

JONES, S. SHEPHARD, and MYERS, DENYS P. (Eds.). *Documents on American Foreign Relations January 1938-June 1939.* (Boston: World Peace Foundation. 1939. Pp. xxvi, 582. $3.75.) This is the first of a projected series of annual volumes published by the World Peace Foundation, to appear in September of each year, covering the chief sources of American foreign relations for the preceding year. Although the present volume includes documents for the eighteen-month period from January 1938-June 1939, with some few documents before that period for the convenience of the reader, future volumes will be for the twelve-month period ending June 30. The reason for this concurrence of the diplomatic with the fiscal year is understandable when it is known that it is one of the intentions of the editor to make available in a single volume documentary materials of American foreign relations when these materials are of immediate interest to students in college courses in diplomatic history, political science and international relations. The September date for publication was most timely.

Prior to this publication, as the editors remark in their preface, there was no single volume containing the documents of American foreign relations for the preceding year. The State Department's invaluable publication, *Foreign Relations of the United States,* contains, it is true, a complete documentary record of our relations with foreign states for each year, but certainly not for the immediately preceding year. The volumes of *Foreign Relations* now being published cover the period of approximately fifteen years ago. Nor have students of international relations the right to expect this of the State Department, for, as Mr. Justice Holmes said, "a state cannot be expected to move with the celerity of a private business man; it is enough if it proceeds in

the language of the English Chancery with all deliberate speed." It is not too much to say that extensive use will be made of it by all whose interest is in the field of international relations.

The materials are divided into three parts and eleven sections, the names of which are given in order that the large content of the work be understood: Part one—Policy. (1) Principles and Policy. Part two—Relations with Foreign States. (2) Inter-American Relations; (3) Conflict in the Far East; (4) European Relations; (5) Trade; (6) Finance; (7) Refugees; (8) International Communications; (9) Relations with International Organizations. Part three—National Action. (10) National Defense; (11) Neutrality and Peace Legislation. There is in addition a valuable appendix; the work, however, contains no index. (JOHN L. MCMAHON)

KIRKPATRICK, F. A. *Latin America.* (New York: Macmillan Co. 1939. Pp. xl, 456. $3.75.) A one volume history of Latin America is an accomplishment not to be disregarded especially when one considers the variety of topics touched upon, as in this book under review. It should be stated that the author is Emeritus Reader in Spanish in the University of Cambridge and the author of several books on South America, including the *The Spanish Conquistadores,* which has been translated into five languages.

The present volume is divided into two parts, "The Discovery and Conquest of Independence", and "The Independent States of Latin America". In order to keep the matter within bounds, no attempt was made to describe pre-Columbian conditions in the western hemisphere. Although the first part does not compare in length with the second, nevertheless it is equally as important and told in a brilliant and comprehensive way. And not incidentally, in a way which shows an extraordinary understanding of and sympathy for the work of the Church in Latin America, which is something not always found in books by Englishmen or Americans dealing with the countries south of the Rio Grande. In this first part the story of Bolivar and San Martin, one working south from Venezuela to Peru and the other working northward from Chile and Argentina, until they met at Guayaquil in 1822, is perhaps the most interesting pre-revolutionary account in the book. Another is the description of how the Braganzas aided Brazilian independence until one of them, Dom Pedro, became the first Emperor of Brazil.

The second part begins with the chaotic years following the winning of independence by the various Latin-American countries, from Mexico to the Cape. Unfortunately the rôle played by the United States was such as to infuriate the Latin Americans not only at that time but for years to come; fortunately, it is a chapter which has not been passed over in silence or dealt with superficially, as is so often the case.

There are some curious omissions, however, such as the passing over completely of Iturbide in connection with the winning of Mexican independence, or the failure to mention Riva-Aguero in the chapter on Peru.

The bibliography is extensive, although it is made up almost entirely of books written in English with hardly any reference to the important studies in Spanish and Portuguese on the work of Spain and Portugal in the new world. This is surprising, and disconcerting at the same time. This omission will

not impress Spanish or Portuguese students, whether in the new world or the old.

The author's concluding general review of recent conditions includes several cautious observations worthy of note. There are a table of contents, an index, and several illustrations and maps. (JOSEPH B. CODE)

KOCH, ANTON. *Homiletisches Quellenwerk, Stoffquellen für Predigt und christliche Unterweisung.* 4 Volumes. (Freiburg in B. and St. Louis: B. Herder Book Co. 1937. Pp. xiii, 488; vii, 487; viii, 483; viii, 503. $4.75 per Volume.) As the title indicates this work is a compilation of materials for the catechist and preacher. Each volume is divided into two sections and the entire work covers the following subjects: God; the God-man; the Kingdom of God; the Divine Life in Man; Life with God; Life in the Community; Human Life; a Life of Perfection. Each volume contains approximately two hundred chapters and the materials of each chapter are closely correlated with other chapters in the work.

Each chapter is subdivided into the following nine parts: 1) The first part contains Old and New Testament passages which teach or prove the doctrine indicated by the title of the chapter. For purposes of cross-reference, each scriptural passage is numbered. 2) The second part contains the decrees of general and local councils, quotations from the breviary and other liturgical prayers, excerpts from the oriental liturgy, from encyclicals and from the *Roman Catechism*. 3) The third part contains the statements of church Fathers, ecclesiastical writers, and theologians, for example, quotations from St. Augustine, St. Jerome, St. Bernard, St. Thomas, etc. 4) The next group contains the sayings of saints, of the blessed, of Christian orators and writers: St. Teresa of Avila, Benedict Labre, Lacordaire, Bossuet, Newman, Faber, etc. 5) The fifth part is a collection of the sayings, maxims, and proverbs of philosophers and poets such as Plato, Aristotle, Philo, Goethe, Dante, etc. 6) Next, the topic of the chapter is illustrated by selections, examples and comparisons from the Old and New Testament. 7) The examples of saints and of holy men and women are adduced to show how the doctrine in question was applied and exemplified in daily life. 8) To these are added examples from history and from the lives of great historical personages such as Napoleon, Philip IV, Pasteur, Newton, Kepler, etc. 9) Finally, the doctrine is illustrated in a striking manner from pictures, legends, inceptions and religious statistics.

The rich and varied contents of this great work will be invaluable to the preacher and catechist. The examples drawn from the lives of the saints and of famous historical characters will prove especially helpful. Of equal importance are the maxims, proverbs, and pithy sayings collected by the author. It would have been more Catholic if the author had placed the infallible decrees of the Church in the first group, that is, before the passages from Scripture. Secondly, being a compilation with inadequate references to original sources, the work serves rather as a ready aid to the preacher and teacher than as a fundamental source book and starting point for further investigation. (RUDOLPH G. BANDAS)

LANGSAM, WALTER CONSUELO, Professor of History in Union College, with the assistance of James Michael Egan of the College of New Rochelle. *Documents and Readings in the History of Europe since 1918.* (New York: J. B. Lippincott Co. 1939. Pp. xxvii, 865. $3.75.) According to the author, "this volume aims at providing, in convenient form, the exact texts of some of the most important documents and illustrative reading materials relevant to the general course on the history of Europe since 1918" (p. vii). It is written as a companion volume to Professor Langsam's *The World Since 1914.* Our attention is immediately aroused by the discrepancy in having the text begin with 1914 and the readings which go with that text, beginning in 1918. Perhaps it is too much to expect that the wealth of 1914-1918 documentary material be published in this particular fashion.

Books of this kind are necessary because of the fact that historians, in spite of themselves, are not entirely objective. Heroic endeavors are made by these men to keep themselves hermetically sealed against the poisonous infiltration of propaganda. But occasionally even Homer nods. Professors do fall victims to partisan treatment of materials as our writings, speeches and classroom lectures in 1914-1918 illustrate. A volume of this kind is necessary in order to guard the classroom teacher from "patriotic" writers of textbooks and to guard students from professors. It is far better to read the documents than to read what someone else has said about the documents. It is the difference between a personal interview and a letter of recommendation. Professor Langsam might well have inserted a bibliography at the end of the book such as was done in James Harvey Robinson's *Readings in European History.* (EDWARD V. CARDINAL)

MACK, EDWARD C. *Public Schools and British Opinion, 1780-1860. The Relationship between Contemporary Ideas and the Evolution of an English Institution.* (New York: Columbia University Press. 1939. Pp. xvi, 432. $3.75.) This is primarily an historical study of a social institution—but instead of being written as straight history, the story of the British public school is developed through the study of the opinions and ideas, the public reactions to and the public demands on the institution. The three general characteristics of these schools were their independence, their traditionalism, and the principle of organic growth—meaning that change ought to occur only through chance influence gradually modifying structure. When these three are held constant and a social institution has to develop, the relations of that institution to the public it serves are certain to be interesting, but never revolutionary. But the book is more than a history of the public school as an institution—it is also a history of the intellectual climate of the times as the times reflect themselves in public opinion in one of the most typical of British institutions.

In each section of the volume we have a description of the schools of the time, with comment on the curriculum (it is interesting to note the absolute rigidity of the curriculum, despite any social changes in England), the masters, the methods, and then copious citation of the public reaction to the schools. Over thirteen hundred references, many including several books and articles, indicate the exhaustive nature of Mack's scrutiny of the literature, and also testify to the loquacity of the Briton toward his school.

The book is a good example of the way in which a whole national character can be outlined in terms of a single institution and the attitudes toward that institution. A second volume, to take up the eighty years between 1860 and 1940, is promised and should be even more worth-while. (WALTER L. WILKINS)

MAYNARD, THEODORE. *Apostle of Charity. The Life of St. Vincent de Paul.* (New York: Dial Press. 1939. Pp. vii, 319. $3.00.) It is a pleasure to welcome a popular biography of a great saint which makes edifying reading and is at the same time good history. Dr. Maynard's life of Vincent de Paul lays no claim to offering any original information on Vincent since it is frankly based in the main on the extensive edition of source material published in the 1920's by the French Vincentian, Pierre Coste, together with the definitive biography by the same author which has been translated into English by Father Joseph Leonard, C.M. Nonetheless Dr. Maynard does provide a brief criticism of other biographies for his readers (pp. 4-7) in which he reveals his acquaintances with Vincentian literature. A further feature of the volume —which the jacket tells us, "is the first to be written in English that makes use of the enormous documentation only recently sifted and evaluated"— is that the author has the good sense and judgment to give rather full descriptions of the *milieu* through which Vincent moved.

Historians of the seventeenth century will probably not agree with all the author's statements. For example, one wonders if Dr. Maynard's enthusiasm for St. Vincent is not a little too strong in prompting him to say of the reform of the French clergy that "it was due to him more than to any other man that the French priesthood began to be lifted from the deplorable condition into which it had fallen" (p. 169). Students of the Jansenist movement will likewise be inclined to question the degree of credit assigned to Vincent for stemming the tide of that heresy (pp. 204-219). This reviewer feels that Dr. Maynard's justification of Cardinal Richelieu's policy in the Thirty Years War, even from a purely political and secular point of view cannot be substantiated. After all, though the Hapsburg threat was very real, yet France was not faced with extinction (pp. 246-247). Finally the author's judgment on Anne, the Queen Regent, seems to harden as he moves forward; he is rather shy in his statements about her giddiness — to put it mildly — on pages 224 and 229, whereas by the time he reaches the regency of Anne and Cardinal Mazarin he seems convinced that the lady was a bit fonder of her chief minister than propriety would allow (p. 248).

These few points of criticism are small, however, in a book that is on the whole very well done and admirably fulfills the purpose outlined for it in the introduction. The investigator of the Thirty Years' War would find relief from the deep sordidness of that period by reading St. Vincent's measures for assistance to those suffering from both external and internal war as described by Dr. Maynard (pp. 244-260). The chapter "The Widening Field" (pp. 261-283) leaves the reader a little dazed by the light one luminous soul could shed over a darkened world, all the way from a foreign mission in Madagascar, a house for old paupers, a foundling establishment, plans to rescue Christian captives from barbary pirates, to relief for the Cromwellian exiles from suffering Ireland. It is significant in all this that not a single project launched was ever abandoned by St. Vincent (p. 300). The volume has an adequate index but no formal bibliography. (JOHN TRACY ELLIS)

McFADDEN, CHARLES, J., O.S.A., PH.D., Villanova College. *The Philosophy of Communism.* (New York: Benziger Bros. 1939. Pp. xx, 345. $3.50.)

To those who regard communism merely as a revolutionary movement inspired by an intense hatred of capitalism, this magnificent piece of research will be a revelation. Dr. McFadden marshals several hundred texts of Marx, Engels and Lenin, cited either from the critical German edition edited by Rjazanov or from English translations authorized by the Marx-Engels-Lenin Institute of Moscow, showing that communism offers a complete philosophical system, with powerful and challenging views about nature, mind, history, the state, religion, morality and society. More than half the book is devoted to an exposition of the philosophy of communism that is at once limpid and masterfully comprehensive. Then follows a chapter for chapter criticism which is as devastating as the exposition of the strength and integral character of the system was penetrating and loyal.

In presenting the communist system, the author exhibits a mature knowledge of its primary sources. In criticizing it, he shows an intimate acquaintance with a wide range of modern commentators. Thus, in the chapter which weighs the communist philosophy of history he utilizes the findings of M. M. Bober's *Karl Marx's Interpretation of History* (Harvard University Press, 1927) and many others, without becoming a mere compiler of opinions or ceasing to express personal and independent judgments of value. Seven chapters of the book (1-4; 10-12 inclusive) were published in June, 1938 as a doctoral thesis by the Catholic University of America. The book reflects honor upon that institution and upon its author. No less an authority than Monsignor Sheen is justified in stating, that the book "is without doubt the best treatment of the philosophy of Communism in any language". (JOHN FRANCIS FINNEGAN)

McILWAIN, C. H. *Constitutionalism and the Changing World.* (New York: Macmillan Co. 1939. Pp. viii, 312. $4.50.) The essays collected in this volume represent excellent examples of Professor McIlwain's historical research and certain equally valuable papers in which he brings his accumulated historical wisdom to bear on contemporary legal and political questions. These essays written during a quarter of a century are a monument to his scholarship and rare good sense.

The thread which makes these essays a unit and a timely interpretation of this changing world is their concern with the crisis in constitutional government. The objective and convincing manner in which Professor McIlwain has discussed the doctrine of sovereignty in the several articles devoted to that subject, indicate the assistance the historian may render to the student of jurisprudence and of politics.

In tracing the historical tradition of legal sovereignty Professor McIlwain punches neat scholarly holes in the Whig interpretation of English and American constitutional history without falling into a Tory conservatism. In the present world crisis Professor McIlwain thinks that the cause of despotism has been the enfeeblement of authority. If democracy is to retain its vitality, he argues, it must not continue to be weakened by the separation of powers which makes prompt and decisive action of the sovereign extremely

difficult if not impossible, nor must it fall into the despotism of the Nazi "rule of law" according to a "healthy public sentiment", nor into the Hobbesian and Austinian tradition of English and American law which gives the primacy to force.

The scope of Professor McIlwain's studies is limited to constitutional issues. The author's exposition of the history and ideals of constitutionalism is truly catholic for he respects truth wherever he finds it. He is a classicist in his erudition and in his clear and pleasing style. Professor McIlwain is one of the great teachers of our time. (CHARLES O'DONNELL)

McKEE, KENNETH W. *The Rôle of the Priest on the Parisian Stage during the French Revolution.* [Johns Hopkins Studies in Romance Literature and Languages. Vol. XXXVI.] (Baltimore: Johns Hopkins Press. 1939. Pp. 126. $1.25.) Mr. McKee has limited his study to Catholic priests and to plays "written expressly for public performance." Moreover, he has examined only those plays in which the priest is in the cast. He has been unable to consult every play containing a priest, as the material was very scattered and certain plays appear never to have been published. These *lacunae* he has attempted to fill by consulting newspaper reviews. His decision to restrict himself to Parisian theatres is perfectly sound, as the plays produced elsewhere were neither original nor characteristic.

Since the theatre of the Revolution reflected so faithfully the contemporaneous social and political institutions, the author has quite logically divided his study into four chapters, corresponding to the four revolutionary *régimes*—the Constituent and Legislative Assemblies; the National Convention; the Thermidorian Reaction; and the Concordat. These chapters are introduced by a brief outline of the historical background, the purpose and fitness of which are evident.

The most interesting and significant chapter of Mr. McKee's monograph is the one on "The Rôle of the Priest on the Parisian Stage during the National Convention." It is during the Terror that all measure and decency were cast aside, and the plays of this period are faithful indices of the extremes to which authors and certain minorities went. Play after play portrays the priest as unpatriotic, hypocritical, rascally, venal, dissolute. Following the execution of the king on January 21, 1793, the "process of defamation was consummated in a trio of Papesse Jeanne plays." More comment on the *milieu* in which the plays were produced would have enriched the study without overburdening it. Mr. McKee might also have emphasized the fact that most of the anti-clerical *boutades* of the revolutionary play-wrights had already been formulated by such *philosophes* as Voltaire, Diderot, Helvetius, and d'Holbach.

The author's treatment of his subject is objective and, on the whole, well-documented, and his conclusions rest, nearly always, on well-substantiated facts or on convincing inferences. Mr. McKee's bibliography is a trifle meager. On the other hand, alphabetical lists of plays consulted and of newspapers and periodicals cited, together with an index, constitute valuable reference material. (JULES ALCIATORE)

NAMIER, L. B., M.A. *In the Margin of History.* (New York: Macmillan Co. 1939. Pp. viii, 304. $2.50.) There was a time when the title of a book clearly defined its scope and contents. The author of this book nowhere defines what he means by the margin of history, unless the blurb is to help us when it begins: "History is a river, not to be harnessed in action nor to be mastered in thought; our conscious work is done on its margin". Thirty-three papers of unequal length and worth are grouped under the following captions: Foreign Affairs (five essays); Judaica (four); Under the Georges (nine); Napoleon (six); Men Who Floundered into the War (six); T. E. Lawrence (three). Most of these essays have been printed before, and in the case of the political essays their original dates should be noted.

Th writer is professor of modern history in the University of Manchester, and is the author of several important works on modern English history. The reader must therefore be prepared to find often an English point of view rather than the purely objective viewpoint. The first essay "Diplomacy, Secret and Open", argues strongly for the necessity of secret diplomacy against the Wilsonian doctrine of open covenants openly arrived at. In the next essay on "Pathological Nationalisms" Professor Namier underrates the influence of the Treaty of Versailles and its aftermath on present-day conditions in Germany.

The division, entitled "Judaica", is to the mind of the reviewer the most remarkable in the book. A scion of the Jewish race, the author shows himself thoroughly conversant with things Jewish. The tone throughout is one of anxious sadness, the attitude almost one of despair: "The day is heavy with pain". The Messianic hope which had bouyed up the Jews during the first seventeen or eighteen centuries is gone or on the wane. The article ends: "Only those Jews who can build up for themselves a life as members of their nation, a nation even as all other nations, have a right to survive as Jews into the time to come". For the remainder of the book we have scraps of unimportant information on the Georges and on Napoleon, interesting, if one-sided, sidelights on the origin of the World War, and a pen picture of T. E. Lawrence. (A. BELLWALD)

NELSON, WILLIAM. *John Skelton, Laureate.* (New York: Columbia University Press. 1939. Pp. x, 266. $3.00.) This volume is No. 139 of the Columbia University *Studies in English and Comparative Literature.* One must express regret at the outset that Mr. Nelson has attempted neither a complete biography of the interesting character he has chosen to investigate nor a thorough critical study of his works. The author himself is aware of this weakness in his book, for he writes in his Introduction:

> That this book is an uncomfortable compromise between a collection of scattered papers concerning John Skelton and an orderly 'Life and Works' results partly from the nature of the material itself and partly from the manner in which the research was pursued.

The work is, unfortunately, more "a collection of scattered papers" than "'an orderly 'Life and Works'". The compromise consists in this that the various papers are so arranged as to present the events in a chronological order, and

that once we are introduced to Skelton, we can follow him more or less vaguely for the remainder of his life.

John Skelton, laureate of three universities, tutor to Henry VIII, "royal orator", poet, parish priest, courtier, humanist, satirist, avowed enemy of Cardinal Wolsey—this is the John Skelton of whom Mr. Nelson writes, the John Skelton who received tributes of praise from Erasmus and Caxton in his own day, and who was belittled and disparaged by Puttenham and Pope in a later generation.

In the two papers, "*Speak, Parrot*" and "The Quarrel with Wolsey", the author of this monograph does his most convincing work of reconstruction of events long since obscured in the mists of unwritten history. After a thorough analysis of Skelton's principal poems, he concludes that Skelton, having made a series of increasingly open attacks on Cardinal Wolsey, was forced to recant, and that his last two poems were written under Wolsey's auspices. It had long been held that the lampoons against the cardinal followed the period of the latter's patronage of Skelton.

The index is complete and partially analytic. Several appendices, including bibliographies of modern editions of Skelton's poems and of modern critical studies, add value to a book that is extremely stimulating and at the same time in the best tradition of American scholarship. (GEORGE L. KANE)

OAKESHOTT, M. (Ed.). *The Social and Political Doctrines of Contemporary Europe*. (New York: Cambridge University Press. 1939. Pp. xxiii, 224. $3.50.) This volume is an anthology of selected quotations from authoritative sources on current European social and political theories. Its object is to provide the relevant material for beginning a study of these social and political doctrines. The author has taken these theories to be five in number: Representative Democracy, Catholicism, Communism, Fascism and National Socialism.

The author devotes approximately forty pages to Representative Democracy, which he regards as a tradition of ideas rather than a fully coherent system. The social and political ideals of Catholicism are presented in the second section in some twenty pages. One finds the teachings of the Church on such subjects as the nature of the Christian state, private ownership, the family, and the just wage. The sources used are the encyclicals of Popes Leo XIII and Pius XI. The third section of the volume is devoted to Communism. This part contains quotations from the *Communist Manifesto* and excerpts of similar length from Lenin's *State and Revolution* and *The Teachings of Karl Marx*. Fascism is treated in a short fourth section of twenty pages. The article on "The Doctrine of Fascism" which appeared in 1932 in the *Enciclopedia Italiana* is reproduced in full. In the final section the author attempts to portray the social and political ideals of National Socialism. Thirty pages are devoted to material drawn principally from the Program of the National Socialist German Workers' Party.

In most instances, especially in the cases of Catholicism and communism, the author has selected excellent passages for the reader. It would appear, however, that the task attempted by the author is too comprehensive for a volume of this size. The social and political philosophy of each of these

movements, is derived from a vast number of highly integrated philosophical principles which cannot be portrayed in a few quotations—however wisely they may be selected. The treatment of National Socialism suffers from the author's failure to use Hitler's *Mein Kampf* and Rosenberg's *Der Mythus des 20. Jahrhunderts.*

At the end of each section the author has a brief book list designed to furnish the reader with pertinent collateral reading. These selected recommendations leave much to be desired. Laski's work on *The Rise of European Liberalism* or those of Tawney, Weber or Hobhouse should be mentioned in reference to Liberalism; Nell-Breuning's superb work on *The Reorganization of Social Economy* is certainly the best commentary on the encyclicals quoted by the author, and it is not mentioned; the speeches of Mussolini published in 1938 in English under the title *The Corporate State* should be a recommended reference on Fascism. An index would have added value to the volume, especially since it is intended as a reference work for students. (CHARLES J. MCFADDEN)

PALMER, BEN W. *Marshall and Taney, Statesmen of the Law.* (Minneapolis: University of Minnesota Press. 1939. Pp. viii, 281. $3.50.) The author of this volume, while not a professional historian, gives ample evidence of sufficient historical knowledge to describe the background for the events that are covered in his book. It is not an attempt to write a history of the lives of either Marshall or Taney, but to develop a theory using their lives and decisions as examples. The lack of a bibliography and footnotes is explained by the fact that the purpose of the author was not to establish the truth of disputed facts in the lives of his subjects, but to take the accepted facts of their lives as a premise for the development of his idea.

Mr. Palmer has exposed the fallacy that so many lawyers and laymen accept without question, namely: "that all law is made by the legislature and only construed by the court". The life of Marshall and Taney and their influence on the development of our constitutional law is, of course, the best answer to the statement, that all law originates with the legislative department.

His judgment of Taney upon his entire record, and not alone on the Dred Scott decision, is well founded in fact. His picture of Taney condemned in advance, and damned in retrospect, is interesting when you consider the many important decisions resulting in lasting good for which Taney was responsible. He seems to prove that very few men are ever known, except by history, after the passion of the time has been replaced by the unbiased judge of the future. The comparison of the two men according to their decisions on similar questions, is the author's way of showing that the popular conception as to their antagonistic policy is not well founded. He also shows that despite the great difference in character and background during their more than sixty years of combined service, they, more than any other judges, were responsible for the formation and growth of most of our constitutional law. (THOMAS B. DUNN)

PARSONS, WILFRID, S.J. *Which Way, Democracy?* (New York: Macmillan Co. 1939. Pp. vii, 295. $2.00.) In the foreword to this exceptionally useful volume, the author informs us that it comprises four parts: the first deals

with the ills of the modern world; the second, with the principles drawn from the Catholic religious tradition which should animate all good governments; the third, with the application of these principles to American problems; while the fourth division summarizes the whole problem of the modern world and its solution.

In no work with which the reviewer is acquainted is this general topic of the relation between religion and government presented more clearly or more simply. While most of the essential propositions and conclusions have been set forth in more than one other volume, the relations in which they are stated by Father Parsons and the attractive way in which they are expressed, gives to his argument the effect of a fresh presentation. Moreover, his book is not merely for scholars.

The limit set for this review will permit of particular comment upon only a few of the chapters. "The Christian Concept of the State", (Chapter IV), sets forth the traditional Catholic doctrine on the moral authority of governments, the process by which rulers obtain their moral right to govern, and the part which in this process is allotted to the people. On the last-mentioned point, the author follows the ancient theory as found in the writings of Suarez and Bellarmine, rather than the timid theory, invented since the French Revolution; that is, he accepts the view that the people have the right not merely to designate the ruler but to confer upon him the governing authority which derives ultimately from God.

Chapter VIII, "Industrial Justice", describes and defends the social order, commonly known as the occupational group system, recommended by Pope Pius XI. The author pertinently and wisely repudiates as a designation for this system the term "corporate state." The only defect in this chapter is a typographical one, namely, the displacement of "or" by "of" in the famous sentence of *Rerum Novarum* which describes the functions of the state. "Whenever the general interest *or* any particular class suffers" etc., is the correct reading. The faulty reading has appeared in the International Catholic Truth Society's publication of Pope Leo's great encyclical for many years, probably from the first printing. Efforts to have it corrected in subsequent printings have not yet been successful.

The last three chapters deal respectively with "Racial Justice", "International Justice", and with the question "Which Way, Democracy?" They are fully up to the level of achievement exemplified in the preceding chapters. The discussion of racial justice is particularly satisfactory, repudiating as it does not only the more blatant forms of anti-Semitism but the insidious and disguised varieties that are occasionally accepted and fostered by some groups of Catholics. The concluding thought of the author's discussion of this subject is expressed in the following two sentences: "Nationalism, therefore, and in particular its aggravated form of racism, appears everywhere as the sworn enemy of religion. It is an enemy because it is a religion itself in which man, not God, is the object of worship." (JOHN A. RYAN)

RADIN, MAX. *Marcus Brutus.* (New York: Oxford University Press. 1939. Pp. viii, 238. $2.75.) Professor Radin contends that Brutus was neither "petty and contemptible" nor a hero and martyr "of a lost and regretted

cause". Brutus stood as a symbol of tyrannicide: both sides of his ancestry claimed tyrannicides. A dramatic picture is depicted of a conscious struggle between Servilia and Cato in moulding Brutus' character. However, no effort is made to prove this point nor do the ancient sources give any indication of such a contest. Again, in several summaries, Mr. Radin tells us that Brutus fought for Pompey. He was really fighting for the restoration of constitutional government under Pompey.

The book contains neither index, bibliography nor practical references to its sources. If the book was written for a scholarly audience Mr. Radin should have indicated his sources, at least on disputed interpretations; if written for a popular audience, as the style seems to indicate, he is not fair to scholars from whom his judgment diverges. Mr. Radin shows a flair for the sensational, which, perhaps, explains contradictions and unfounded characterizations. At times his writing seems flippant and supercilious. Contradictions such as calling Brutus a 'leader' and 'captain' (pp. 39, 98, 107), yet saying that "he fought in a minor capacity" (p. 96); saying that "indubitably" Caesar gave orders that Brutus should be spared at Pharsalus (p. 43), and that such an order "sounds scarcely likely" (p. 98), argue that the fact must fit the situation. Not many will agree with Mr. Radin's estimate of Horace (p. 194), and the nature of sin (p. 36), while his comment on medieval churchmen (p. 7), and Shakespeare (p. 14) will be criticized. (CHARLES W. REINHARDT)

REINHARDT, CHARLES W., S.J., Woodstock College. *An Outline of Roman History, Constitutional, Economic, Social.* (St. Louis: B. Herder Book Co. 1939. Pp. x, 277. $2.00.) This is perhaps the best outline that has appeared in almost any single field of history for several years. Although based on the Ploetz-Tillinghast *Epitome,* as the author acknowledges, the material is entirely reworked and brought into conformity with the *Cambridge Ancient History* and other recent works.

The book is divided into three sections. Part one, which takes up approximately two-thirds of the volume, covers the constitutional and political history of Rome from earliest times to the end of the Western Empire in 476. The second section treats exclusively of the economic history of the Roman state. Going back to the sixth century B. C., it again retraces the whole story from an agricultural civilization to the sophisticated metropolitan capitalism, controlled by the city of Rome. An especially useful and interesting summary of the different viewpoints of famous writers on the causes of the downfall of the Roman state concludes the section. The authorities considered are Beloch, Kornemann, Ferrero, Heitland, Seeck, Tenny Frank, Gibbon, Voltaire, Rostovtzeff and Belloc.

The third section dealing with social and cultural history is decidedly the weakest part of the work. It comprises the last seventy-three pages of the book, and is not only too brief to be really useful, but in many instances the material is poorly chosen. Take for example the last eight pages devoted to an outline of Latin literature. Eighteen authors are mentioned. Among these, however, we find no mention of Suetonius, Tibullus or Propertius, while considerable space is given to the comparatively unimportant works of Cato, Varro and Naevius.

The book would also profit by having one good map in place of two very poor outlines of the Mediterranean Sea basin that are supplied. With the exception of these points, the work is of very high quality, and it is not too much to say that those who use outlines in class work, will find here a decidedly superior product. (LEIGHTON B. BROWN)

SALVATORELLI, LUIGI. *A Concise History of Italy*. Translated by Bernard Miall. (New York: Oxford University Press. 1940. Pp. 688. $5.00.) A convenient one-volume work on the history of Italy which would embody the latest research has long been desired by English readers. This need the present volume of Professor Salvatorelli, one of Italy's most distinguished living historians, fulfills only in part. One may truthfully say "in part", since economic and social history are given only passing attention. The book is dominated by the political note with a more generous space devoted to military affairs than is necessary. The author gives data on the literary and artistic trends from antiquity to Fascism, but religious history, which played so vital a part in the development of the Italian people, might well have had more attention.

Professor Salvatorelli divides his material as follows. Of some 615 pages of text he devotes 54 to antiquity, about an even 300 pages to medieval Italy, some 225 pages to modern Italy, 35 pages to the period from 1870 to 1922, and 7 pages to the story of Italy's history since Mussolini took power. Many readers will feel that the space given to Italy since it attained national unity might well have been enlarged. The spirit of the work is quite fair as, for example, where the author treats of the Austrian occupation of the nineteenth century (pp. 515-516). The reader discovered no distortions of fact. One might almost say that the narrative is so strictly factual as to lean at times toward dullness. An extensive bibliography is given which shows the wide acquaintance of the author with the literature of Italian history in all the leading western European languages, though naturally most of the items are in Italian. A laudable notice is taken too of recent periodical literature. One misses the work of Monsignor Mann on the medieval papacy as well as the two scholarly volumes of Berkeley on the years from 1815 to 1849. It is also a bit surprising to hear Ranke's work on the popes in the period of the Catholic Reformation called, "the fundamental work," (p. 651) while Pastor's labors are described as, "the fundamental work of reference—though it has little historical value in the higher sense of the word, and is tendentious in its "Curialism" (p. 649).

The index is composed entirely of personal names, which is a defect. The translation is satisfactory, but the proof-reading should have been more carefully done. Misprints of dates occur too frequently (pp. 495, 567, 589).

In the realm of fact it is worth mentioning that the Prince Regent of England never "adhered" to the Holy Alliance as Professor Salvatorelli says (p. 510). He only sent a letter approving the principles on which it was drawn. Then the Prussian armies did not "march to Vienna" after the victory at Sadowa (p. 578). In fact Bismarck threatened resignation when William I persisted in the belief that they should. Pius IX received the "use", not the "possession" of the papal palaces in the Law of Guarantees of 1871 (p. 583). Finally that law did not remove the fears of the royal govern-

ment that some power might intervene on behalf of the pope as the author says (p. 584). It was not until the alliance with Germany and Austria-Hungary in 1882 that Italy breathed easily on this point as Professor Salvatorelli himself later admits (p. 590). Despite these criticisms the volume will prove of real use as a handy compendium of generally accurate data on the history of Italy from pre-historic times to December, 1938 when the Chamber of Fasci and Corporations was inaugurated. (JOHN TRACY ELLIS)

SCHWEGLER, P. THEODOR, O.S.B. *Geschichte der katholischen Kirche der Schweiz, von den Anfängen bis auf die Gegenwart.* (Schlieren-Zürich: Verlaganstalt Neue Brücke A. G. 1935. Pp. 288.) The history of the origin and development of the Catholic Church in any country is a distinctive contribution to Catholic as well as to secular literature. Unfortunately, due to the larger number of non-Catholic historical publications the average student frequently gets a meager, one-sided or even false idea of the Catholic Church in certain lands. This is all the more true where various nationalities of different faiths and creeds inhabit such a land. We need such an up-to-date and thoroughly documented history of the Catholic Church in the United States. Dr. Schwegler has filled this need for Switzerland in an admirable manner.

This book gives not only an account of the introduction of Christianity into Helvetia during the military Roman occupation, but continues the development of the Church through the Middle Ages, the period of the religious struggles for supremacy during the sixteenth century and on to the period of reconstruction following the *Kulturkampf* (1886-1934). The self-sacrificing work of the religious orders and congregations in missionary, educational and parochial fields is not neglected.

The author includes an excellent selection of sources and literature on which he bases his assertions and studies; a complete list of papal nuncios since 1579 as also of the bishops of the various Swiss dioceses and abbot-bishops of St. Maurice since 1840, together with the years of their administration whenever certain; also the statistics of collegiate chapters and parishes with the number of priests serving each diocese. A good alphabetical index makes the manual servicable as well as informative. The map shows the seat of the nunciature, of each diocese and of every monastery or convent, both of men and of women. A printer's mistake should have been amended to read '1579' instead of '1759' (p. 247). (RAPHAEL M. HUBER)

SEDGWICK, W. T. and H. W. TYLER. *A Short History of Science.* Revised by H. W. Tyler and R. P. Bigelow. (New York: Macmillan Co. 1939. Pp. xvii, 512. $3.75.) An outgrowth of class lectures given to undergraduates at the Massachusetts Institute of Technology, this work shows its origin on every page. Its vast subject is presented with a (perhaps necessary) sketchiness that is unfortunate. It abounds in quotations, many of them of considerable length, from authors more or less important. The order of topics is sometimes strange. More serious faults are an absence of historical perspective, incomplete knowledge of some of the figures and movements discussed, lack of knowledge of related fields (of philosophy and theology in

particular) necessary for a sound understanding of developments in science, and such use of the "argument from authority" as is strange to find in a work on the history of science.

Thus the authors write of scholasticism: "Scholasticism, accepting a philosophical system on traditional authority, argued, rather than observed, what the corresponding facts ought to be. It, nevertheless, lingered long after the Crusades were ended, and abundant survivals of it exist even today" (pp. 202-3). Of St. Thomas Aquinas it is said that he "systematized the scholastic philosophy of the universe with a logical rigor quite hostile to any development of observation or experiment" (p. 206). A quotation describes the Middle Ages as "the great hollow . . . in which many great and beautiful and heroic things were done and created, but in which knowledge, as we understand it and as Aristotle understood it, had no place . . . The modern man, reformed and regenerated by knowledge, looks across it and recognizes on the opposite ridge, in the far-shining cities and stately porticoes, in the art, politics and science of antiquity, many more ties of kinship and sympathy than in the mighty concave between, wherein dwell his Christian ancestry in the dim light of scholasticism and theology" (p. 173). It is to be feared that the immature reader may well form a distorted picture, not only of the history of science but also of history in general, from such things. Not to present to the student a true picture of the intellectual life of the Middle Ages, its genuine significance and causal relation to the modern world and modern science is to prevent him from putting a correct interpretation upon his own world, its achievements and defects. (JOHN K. RYAN)

SEYMOUR, CHARLES, JR. *Notre Dame of Noyon in the Twelfth Century. A Study in the Early Development of Gothic Architecture.* (New Haven: Yale University Press. Pp. xx, 202. $7.00.) Tracing the history of the building of this great Gothic cathedral, second in date in France, much is found that is pertinent to the art of building in the Middle Ages, and the particular conditions, social, economic and historical that engendered the erection of such monuments to religion. On its site were built three pre-Gothic cathedrals whose histories contributed in some measure to the *opus magnum* that arose in the twelfth century. Situated along the northern border of the Île de France the towers of Noyon rose over a region famed in history as the site of a Roman *castrum,* a Merovingian palace, a walled episcopal town and the belfry of its first commune to receive a charter from the Capetian monarchy. Charlemagne was crowned king of France in Noyon, Calvin was born there and the Great War made it an important theatre.. From the architectural *atelier* of St. Germain des Près certain designs were brought forward that became the pattern of Noyon. Ecclesiastical authorities of Noyon required a distinguished see where the drama of the liturgy could be played at regular and frequent intervals before a vast audience. It was at once a great cathedral, a centre of urban life and a shrine of pilgrimage.

An excellent interpretation of the text is presented by a number of scale drawings and photographic reproductions covering not only the salient portions of the structure itself but its details, its mouldings and the manner in which the building operation progressed. An adequate bibliography is ap-

pended and altogether the work is a very satisfactory treatment of the historical and architectural aspects of Noyon. As the first contribution in a series on art to be included in the Yale Historical Series, this volume is an auspicious beginning. (FREDERICK V. MURPHY)

THEODORE, SISTER M., S.S.A. *Heralds of Christ the King. A Missionary Record of the North Pacific.* (New York: P. J. Kenedy & Sons. 1939. Pp. xiv, 273. $3.50.) The heralds of Christ the King were the pioneer bishops and priests of the north Pacific coast region. A disputed boundary line between the United States and Canada was fixed by treaty between the United States and Great Britain in 1846. Father Peter De Smet, S.J., the first Catholic missionary of the United States to labor in this section, did not reach the Rocky mountain region until 1841. American immigration from the eastern states to the Oregon territory began in 1842. Accordingly the missionaries, Demers and Blanchet, were the Church's vanguard in southwestern Canada and in the northwestern portion of the United States.

Sister Mary Theodore, the author of this volume, was born in Oswego, New York in 1856, and entered the Order of the Sisters of St. Anne, whose motherhouse is at Lachine. She went to Victoria in 1878 and there spent the greater part of her religious life. The foundation of the Sisters of St. Anne there had its first origin in 1858 when they heeded Bishop Demers' appeal to work in his diocese. The sketches are built around the dominating figure, Bishop Demers, whom Sister Theodore met when the prelate visited St. Anne's convent at Lachine.

The illustrations in the volume are well selected, the format is excellent, and the index is adequate. Especially interesting are the graphic descriptions of the old trails of the fur traders, the Hudson Bay brigade and the singing *voyageurs*. (THOMAS F. CLEARY)

VAN SWERINGEN, SIGRID. *White Noon.* (New York: Benziger Bros. 1939. Pp. viii, 367. $2.50.) The renewed interest in the cause of Mother Seton's canonization is prompting a number of popular accounts of her, who it is hoped, will soon be raised to the honors of the altar. As one might expect, none of these books represent any original research, nor do they contribute anything new to our knowledge of Mother Seton. Nevertheless, if they are well done they have a definite value in increasing the circle of Seton devotees. Especially is this so if an attempt is made to utilize the first-hand sources printed and in manuscript. Fortunately, *White Noon* is based upon Mother Seton's diary which covers the years especially of her detention in the Lazaretto, or quarantine hospital of Leghorn, Italy. Its chief value lies in the generous use which the author has made of these writings. But in all fairness, and one might add, honesty, to Mother Seton herself and to those who have made Mother Seton's writings available in printed form, acknowledgment should be made of the sources used, especially where they constitute the greater portion of the book.

There is so much about this book which distinguishes it from its predecessor in the same series that it can be recommended for a better knowledge of Mother Seton, especially of her earlier years. From it those years loom up

in their real importance, years which brought to her soul those qualities which have recommended her for canonization as America's first native-born saint. (JOSEPH B. CODE)

WATTS, ARTHUR P., D. ès L. University of Pennsylvania. *A History of Western Civilization from Ancient Greece through the Renaissance.* Vol. I. (New York: Prentice-Hall. 1939. Pp. xxxvii, 786. $3.75.) With stress on social and cultural movements Professor Watts has in this first of two projected volumes summed up for college students two millennia of western civilization. He frankly avows in the preface that there is "something inherently absurd" in an attempt to deal with so vast a subject in so small a space, but pleads the brevity of his treatment as warrant for staing abruptly things "which in many instances need careful modification." A similar apology is made for his generalizations, for "to generalize is to be wrong at least in some degree." Forsooth, every historian appreciates the dangers that beset summary statements and generalizations and will not quarrel with Professor Watts as often as he formulates these with due regard to proportion and established fact. This he has generally done. We only regret that in too many rather important instances he has not exercised the same caution. Of these we have only space to point out the more glaring.

Can it, for example, be correctly said that Christ's teachings "contained little that was absolutely new" (p. 167) when one thinks of such fundamental doctrines of His as the Incarnation, the Redemption, the Trinity and the Holy Eucharist, not to speak of the rest of the Christian sacraments? Or in what "several ways" was Paul and "not Jesus" the founder of Christianity when we know of Paul's constant protest that he taught nothing he had not received from Christ.

The Middle Ages are treated more fairly, and the civilizing rôle of the Church in the barbarian world assessed more justly than has been the wont with textbook compilations. Yet, it is a pity that Professor Watts did not avoid such an outworn cliché as that "there was a *total* lack of *any idea* of sanitation during the *whole* medieval period" (p. 437. Italics ours). This is but deafly echoing Michelet's notorious phrase "not a bath in a thousand years" which should not have been repeated after Lynn Thorndike's corrective article on that general subject in *Speculum* (April, 1928). By far too much has been ascribed to Cluny's influence in the lay investiture struggle. Very surprising is the statement that Leo IX "accepted the homage of the Normans in exchange for a recognition of their right to hold land which they conquered in Sicily (1052)" (p. 332). To our knowledge there is no evidence of a Norman conquest in Sicily before 1062, five years after Leo's death.

In what he has to say of Gregory VII, Professor Watts is singularly uncritical. Surely that great pope has left us a sufficiently full record of his mind and activity to make it impossible for our author to assert as positively as he does (p. 335 f.) that Gregory VII "believed that human pride had created the power of kings", that "he stated he could depose kings at will" and that "he desired to see the papacy rule the world in political as well as religious

matters." But when Professor Watts, quite as categorically makes the astounding statement that it was Peter Lombard who in the twelfth century "worked out the idea of the sacrament of marriage" and "introduced . . . in the Church the sacrament of penance" (p. 355), we frankly believe that he should go much more carefully into Christian origins. (DEMETRIUS B. ZEMA)

WILLIAMS, FRANKLIN B., JR., PH.D., Harvard University. *Elizabethan England.* [Museum Extension Publications, Illustrative Set No. 1.] (Boston: Museum of Fine Arts. 1939. 41 Plates. $5.00.) It is a long time since the reviewer has run on to any visual aids to the teaching of history which offer more promise than the series of which the set under review is the first. Here we have forty-one reproductions of some of the finest portraits, engravings, and prints of the age of the Tudors. Starting off with the superb Holbein portrait of Henry VIII this collection travels through the sixteenth and early seventeenth centuries of English life, illustrating prominent political figures, costumes, games, literary achievements, the theatre, dwelling houses and eating customs up to the final plate which is a reproduction of Janssen's portrait of Dr. William Harvey and that great scientist's drawing of the arm.

The illustrations are accompanied by a booklet written by Dr. Franklin B. Williams, Jr. of the Department of English in Harvard University. This booklet with marginal references to the plates will enable those using the pictures to follow with an intelligent commentary the phases of Tudor life which they seek to demonstrate. Examples of the materials here contained can be shown from the illustration of the dissolution of the monasteries by a picture of the ruins of Tintern Abbey (Plate 3); of costume by a reproduction of the famous painting *Family and Descendants of Sir Thomas More* (Plate 28) attributed in part to Holbein the Younger.

It is surely welcome news to learn that one hundred similar sets of plates are in preparation, and few historians will enter any demurrer to the statement of Mr. Edgell, Director of the Museum of Fine Arts of Boston, who says in the foreword to the booklet: "A happy tendency in modern scholarship is the recognition of the fact that works of art are among the most trustworthy and illuminating historical documents." The Museum deserves the sincere gratitude of all persons interested in history, literature, and the arts for this splendid undertaking. The plates are 12 x 16½ inches in size carrying explanatory notes and each being entirely separate they can easily be mounted. Considering the number and quality of the subjects selected and the heavy paper used to photograph them, the price of the set is very reasonable. The reviewer can offer only one slight criticism of this particular set. Due to the range of subjects one might presume it would be more fittingly entitled Tudor England rather than Elizabethan England. (EDWARD V. CARDINAL)

WOODS, RALPH and HENRY. *Pilgrim Places in North America.* (New York: Longmans, Green and Co. 1939. Pp. xxv, 194. $1.50.) This is a small octavo volume giving a sketch of one hundred and thirty five shrines or places of pilgrimage. All of the places selected are in the United States, excepting six in Canada and one in Mexico. Among the total for the United States are placed forty seven of the old Spanish Missions in what is now

New Mexico, Arizona, Texas and California. The listing of pilgrim places was very wisely based on the alphabetical arrangement of the various states of the Union. The table of contents was accordingly easy to make up and is in this instance a quick guide for the reader.

On taking up this book, most readers, we believe, will wonder what criterion the authors chose for the selection of their material. Obviously, under the title of *Pilgrim Places* they were not going to write a sketch of every church, not even of every cathedral, of the United States. If *shrines* was their objective, the question will immediately arise: what constitutes a shrine? Our authors, however, foresaw the problem and prudently avoided it, by holding to no particular definition of church or shrine. They chose as their yard-stick such characteristics as a church's appeal to the devotion of the faithful, or its historical significance in Americana, or, in some few instances, its exceptional beauty. And who can quarrel with that? It is interesting to note that most of the shrines, taking the word now in its more commonly accepted sense, described in this book, are centers of devotion to the Blessed Mother. After our Lady comes the Little Flower. St. Anthony of Padua is shown to be retaining something of his hold on the devotion of the people.

Now that the groundwork has been so successfully laid, we hope that the authors will expand their little volume, not so much by adding new places as by introducing more background and a sprinkle of historical origins and purposes. (Louis A. Arand)

Zimmern, Alfred (Ed.). *Modern Political Doctrines.* (New York: Oxford University Press. 1939. Pp. xxxiv, 306. $2.50.) Edited with the objective of promoting international understanding through the presentation of "ideas and doctrines which are active and combative in the modern world," this volume differs from the usual book of readings in political philosophy in that the selections are grouped under four main headings, under which presumably all political thought is to be classified. These are: (1) the problem of government, (2) the economic problem, (3) nationality, racialism, and nationalism, and (4) the problem of international order. The forty four extracts contained in the volume, some of which are complete and others which are excerpts from a larger work of the theorist, range in point of time from Burke to Hitler and in thought from the *Communist Manifesto* to *Rerum Novarum and Quadragesimo Anno.* The two encyclicals and the *Church, Community and State in Relation to the Economic Order,* a report of the Oxford Conference, indicate, the editor declares, "a tendency, long overdue, to enlarge the range of Christian morality and, in particular to bring what has too long been regarded as an independent system . . . before the bar of the Christian conscience." Be that as it may, here is a volume recognizing the influence of the Church, assigning to the encyclicals and to the Catholic concept of international law a place not usually accorded in such works. The range of the selections and particularly their reflection of the major ideas and doctrines current in the contemporary world make the book one of interest and service. (John L. McMahon)

PERIODICAL LITERATURE

MISCELLANEOUS

La storiografia del Baronio et la storiografia di oggi. P. A. Walz, O.P. (*Angelicum*, Jan.).

The Marxist Historical Mythology. R. A. L. Smith (*Month*, Feb.).

J. G. Droysens Historik. Erich Rothacker (*Historische Zeitschrift*, 161, 1).

Libraries, Archives, Museums. Gilbert J. Garraghan, S.J. (*Historical Bulletin*, Jan.).

The History Club. Sister M. Lilliana Owens *(Ibid.)*.

Historical Fiction [a list]. Josephine Gratiaa *(Ibid.)*.

Pastor Ovium: Le symbole du pasteur dans la liturgie. Pierre de Puniet, O.S.B. (*Ephemerides liturgicae*, July-Dec.).

Formules liturgiques grecques à Rome au IVe siècle. Gustave Bardy (*Recherches de science religieuse*, Jan.).

The Greatest Street in the World: How the "Via Dolorosa" Looks Today. Joseph V. Duenser, C.PP.S. (*Columbia*, March).

Roman Catholic Viewpoints [on the question of calendar reform]. H. Michaud (*Journal of Calendar Reform*, No. 4, 1939).

Origen único del género humano. J. M. Ibero, S.J. (*Christus*, Feb.).

La Iglesia Católica y el racismo alemán. Anon. *(Ibid.)*.

Hephaistion of Thebes and Christianity. Herbert Jennings Rose (*Harvard Theological Review*, Jan.).

The Origin of Belief among the Greeks in the Divinity of the Heavenly Bodies. Martin P. Nilsson *(Ibid.)*.

Le traité *De sectis* de Léonce de Byzance. Marcel Richard (*Revue d'histoire ecclésiastique*, Oct.).

Un texte du poète Prudence. M. Alamo *(Ibid.)*.

Julian the Apostate at Antioch. Glanville Downey (*Church History*, Dec.).

Father Tyrrell's Dogmas. Julius I. Bella *(Ibid.)*.

Rufinus of Aquileia. Francis X. Murphy, C.SS.R. (*Catholic World*, Feb.).

Gordian und Epimachus. W. Hotzelt (*Römische Quartalschrift*. 1938, 1-2).

Die antisimonistischen Reordinationen und eine neue Humbert-Schrift. Anton Michel *(Ibid.)*.

Die Inschrift an der Brücke von Mérida und der Bischof Zenon. *(Ibid.)*.

La règle du Maitre et la règle de S. Benoit. A. Genestout, O.S.B. (*Revue d'ascétique et de mystique*, Jan.-March).

Aux origines de la règle de saint Benoit. B. Capelle, O.S.B. (*Recherches de théologie ancienne et médiévale*, Oct.).

Les manuscrits et l'influence des écrits théologique d'Eudes Rigaud O.F.M. F. M. Henquinet *(Ibid.)*.

La théologie comme science d'après la littérature quodlibétique. J. Leclercq, O.S.B. *(Ibid.)*.

Las reliquias de San Próspero de Tarragona. J. Serra-Vilaró (*Razón y Fe*, Feb.).

Der Codex Carolinus und die Motive von Pippins Italienpolitik. Martin Lintzel (*Historische Zeitschrift*, 161, 1).

Un credo cathare? P. David (*Revue d'histoire ecclésiastique*, Oct.).

L'amitié d'Abélard et de Guillaume de Saint-Thierry. J. M. Déchanet (*Ibid.*).

Les trois modes de la contemplation selon Richard de Saint-Victor. Jean Chatillon (*Bulletin de littérature ecclésiastique*, Jan.-March).

Un prélude au grand schisme d'occident [antipopes of the 12th century and the treatise *De vera pace contra schisma Sedis apostolicae* by John, Abbot of Santa Maria in Trastevere]. Jean Rivière (*Ibid.*).

The Laicization of French and English Society in the Thirteenth Century. J. R. Strayer (*Speculum*, Jan.).

Die Union von Florenz. Nikolaus Massalsky. (*Theologisch-praktische Quartalschrift*, 1940, 1).

De litteris confraternitatis apud Fratres Minores ab ordinis initio ad annum usque 1517. Hugolinus Lippens, O.F.M. (*Archivum Franciscanum historicum*, XXXII, 1939).

Clair De Florence, O.F.M. canoniste et pénitentier pontifical vers le milieu du XIII[e] siècle [brief biographical notice with a study of the manuscripts connected with his name]. François-Marie Henquinet, O.F.M. *(Ibid.)*.

Un projet d'édition critique des "Opera Omnia" de Duns Scot. J. de Ghellinck, S.J. (*Nouvelle revue théologique*, Feb.).

Die gedruckten Schriften des Ehrw. P. Marcus von Aviano, O.F.M.Cap., und deren Verbreitung [to be continued]. Maria Heyret (*Collectanea Franciscana*, Jan.).

La "Summa Contra Haereticos" di Giacomo Capelli, O.F.M., e un suo "Quaresimale" inedito (secolo XIII). Ilarino da Milano, O.F.M. Cap. *(Ibid.)* .

The "Rota" worn by the Jew in the Middle Ages. Dorothy Penn (*Catholic World*, March).

The Social Dynamic of the Middle Ages—II. Bernardine Quirk, O.P. (*Dominicana*, Dec.).

La coscienza della rinascita negli umanisti. Franco Simone (*Rinascita*, Dec.).

Sant'Antonino e l'umanesimo. Emilio Sanesi (*Ibid.*, Feb.).

Ambrogio Traversari e l'umanesimo cristiano. G. Rovella, S.J. (*Civiltà cattolica*, Jan. 6 and Feb. 3).

S. François de Sales était-il naturaliste? Omer Caron (*Canada français*, Jan.).

Il primo secolo di storia della chiesa nel Sudafrica. L. Acquistapace (*Il pensiero missionario*, Jan.-March).

Memorie cristiane della regione di Oita [Japan]. Mario Marega, S.S. (*Annali Lateranensi*, III, 1939).

Franciscan Missionaries to China in the Middle Ages. A. G. McCormack (*Irish Ecclesiastical Record*, Feb.).

EUROPEAN

Roman Vignettes: XXII, Lungo Trevere; XXIII, Venice in Rome; XXIV, Christmas in Rome; XXV Mosaics in a Deserted City. John Murray (*Month*, Dec. and Jan.).

Preparando y justificando una guerra memorabile, Paulo IV y Felipe II, 1556 y 1557. F. R. Pomar (*Razón y Fe*, Jan.).

Centenario di Cosimo Rosselli (1439-1507). F. G. F. (*Rinascita*, Dec.).

Bonapartism and Dictatorship. Frederick B. Artz (*South Atlantic Quarterly*, Jan.).

Joseph de Maistre. Mrs. George Norman (*Month*, Feb.).

Pour mieux connaitre saint Vincent de Paul. P. Debrongnie (*Revue d'histoire ecclésiastique*, Oct.).

A Catholic Lay Leader: Pauline Jaricot. R. Corrigan, S.J. (*Catholic World*, Jan.).

Albert de Mun and Social Catholicism. Richard L. Porter, S.J. (*Historical Bulletin*, Jan.).

Integral French Nationalism. Thomas P. Neill *(Ibid.)*.

Dr. Joseph Motta, der katholische Staatsmann des Schweizerlandes. Dr. A. F. (*Central-Blatt and Social Justice*, March).

Portugal Shows the Way toward a New Social Order. Eileen Egan (*America*, Jan. 20).

Stray Notes about New Spain. John E. Kelly (*America*, Jan. 6).

Spain Revisited—and Some Reflections. E. Allison Peers (*Studies*, Dec.).

Church and State in Spain. Anon. (*Tablet*, Nov. 25).

Para el IV centenario de la muerte de Juan Luis Vives. E. Guerrero (*Razón y Fe*, Jan.).

The Fate of Eastern Poland. Anon. (*Tablet*, Jan. 27).
Poland under Persecution: A Note on Past Oppressions. Andrew Beck (*Ibid.*, Feb. 3).
The Ukrainian Church and Its Leaders. Donald Attwater (*Studies*, Dec.).
Bohemian Protestants and the Calvinistic Churches. Otakar Odložilik (*Church History*, Dec.).
Catholicism in Finland. Andrew Beck and Tancred Borenius (*Tablet*, Jan. 13).
The Vatican and Finland. T. Borenius (*Ibid.*, Feb. 10).
A Note on Finland. John Murray (*Month*, Feb.).
Die baltischen Völker. Dr. J. A. (*Zeit im Querschnitt*, Nov. 15).
Die finnischen Völker. *Idem* (*Ibid.*, Jan. 15).
Religion in Soviet Russia. Nicholas S. Timasheff (*Thought*, March).
European Unity and the League of Nations. Christopher Dawson (*Tablet*, Dec. 9, 23, 30).

BRITISH EMPIRE

The Origin of the Later Part of the Saxon Chronicle Known as D. Ivor Atkins (*English Historical Review*, Jan.).
The Dissolution of a Gild at York in 1306. George Sayles (*Ibid.*).
Margery Kempe of Lynne. Enid Dinnis (*Thought*, March).
L'Odyssée d'un curé ligueur, John Hamilton (154?-1609). L. Antheunis (*Revue d'histoire ecclésiastique*, Oct.).
Catholics and the Armed Forces of the Crown [historical]. Michael Trappes-Lomax (*Tablet*, Nov. 11 and 18).
Mr. Wells and the Hidden Hand. Christopher Hollis (*Ibid.*, Jan 20).
The Irish at Spoleto [The Irish volunteers who fought for Pope Pius IX]. Bryan M. O'Reilly (*Studies*, Dec.).
Under British Rule: A Study in "Benevolent" Imperialism [India]. James McCawley (*Ibid.*).
A Postscript on Tone. Frank MacDermot (*Studies*, Dec.).
Melbourne's Catholic Centenary. George O'Neill, S.J. (*Ibid.*).
The Catholic Church in 1939. John F. O'Doherty (*Irish Ecclesiastical Record*, Jan.).
The Native Schools of Ireland in the Penal Era. Edward Cahill, S.J. (*Ibid.*).
Rinuccini Comes to Ireland. M. H. Gaffney, O.P. (*Ibid.*).
Maynooth Parish Church Centenary, 1840-1940: Notes on the Early History of the Parish. Michael T. MacSweeney (*Ibid.*, Feb.).
The Stuart Kings of Scotland: A Psycho-Historical Study (*Ibid.*).
Due centenari nella Nuova Zelanda [Treaty of Waitangi by which English sovereignty was recognized and the anniversary of the first Mass celebrated at Wellington]. Leone Dubois, S.M. (*Il pensiero missionario*, Jan.-March).

AMERICAN

Rarest American Bible and Its Printer [Mathew Carey's first Douay Bible of 1790]. Edwin A. R. Rumball-Petre (*Catholic World*, March).
Our First Consul to the Papal Court. Thomas F. Meehan (*America*, Jan. 20).
Missionary Correspondence from Philadelphia in 1835. John M. Lenhart, O.M.Cap. (*Central-Blatt and Social Justice*, Jan. and Feb.).
Diary of a Moravian Missionary at Broad Bay, Maine, in 1760. Jasper J. Stahl (*New England Quarterly*, Dec.).
Race Conflicts in the North End of Boston [Irish and Italians]. William Foote Whyte (*Ibid.*).
The Rose Croft in Old St. Mary's. Henry Chandlee Forman (*Maryland Historical Magazine*, March).
Marshall versus Taney. Richard J. Purcell (*Catholic Educational Review*, March).
Munich and La Crosse [Ludwig Missionsverein]. Theodore Roemer, O.M.Cap. (*Salesianum*, Jan.).

Gerald Massey and America. Charles Arthur Hawley (*Church History*, Dec.).

The Know-Nothing Movement in Kentucky. Sister Agnes Geraldine McGann (*Records of the American Catholic Historical Society*, Dec.).

Early Catholic Penetration of the Northwest. Elizabeth S. Kite *(Ibid.)*.

Catholic Chaplains of Joliet Prison: Part II. Fr. Leo Kalmer (*Annals of the Franciscan Province of the Sacred Heart*, Jan.).

Some Controversial Questions before the Colorado Constitutional Convention of 1876. Colin B. Goodykoontz (*Colorado Magazine*, Jan.).

The American Churches and the Mexican War. C. S. Ellsworth (*American Historical Review*, Jan.).

Middle Western Newspapers and the Spanish-American War, 1895-1898. George W. Auxier (*Mississippi Valley Historical Review*, March).

Our Cousins (?) the British. H. C. F. Bell (*Commonweal*, Jan. 19).

The Saint Teresa of the New World [Mother Mary of the Incarnation]. James Brodrick (*Month*, Jan. and Feb.).

La Salle's Expedition of 1682. Jean Delanglez (*Mid-America*, Jan.).

La Salle's Fiancée: A Post-script. Jean Delanglez *(Ibid.)*.

The Reconstruction of the Port Royal Habitation of 1605-13. Charles W. Jefferys (*Canadian Historical Review*, Dec.).

La bibliothèque du missionaire Davion. Arthur Maheux (*Canada français*, March).

Le sacre de Mgr Briand à Suresnes. Fernand Combaluzier (*Le bulletin des recherches historiques*, Jan.).

Les archives du séminaire de Québec [radio talk]. Arthur Maheux (*Canada français*, Feb.).

The Hispanic Foundation in the Library of Congress. Robert C. Smith (*Hispanic American Historical Review*, Nov.).

Sinodos diocesanos mejicanos [1882-1938]. Jesús García Gutiérrez (*Christus*, Jan.).

Padre Ravalli: Versatile Missionary. Helen Addison Howard (*Historical Bulletin*, Jan.).

Father Joseph Neumann, Jesuit Missionary to the Tarahumares. Allan Christelow (*Hispanic American Historical Review*, Nov.).

The Recapture of Santa Fé, New Mexico, by the Spaniards—December 29-30, 1693. J. Manuel Espinosa *(Ibid.)*.

Some Cultural Assets of Latin America. Herbert E. Bolton (*Ibid.*, Feb.).

El precursor de la fundación de la nueva ciudad de Panama fue un ermitaño. Juan Antonio Susto (*Boletin de la Academia Panameña de la Historia*, VII, 20).

Los precursores panameños de Bolívar. Ernesto J. Castillero R. (Publicaciones de la Academia Panameña de la Historia, III, 1939).

Los últimos momentos del general don Ponciano Corral. Miguel A. Alvarez (*Revista de la Academia de Geografía e Historia de Nicaragua*, III, 2).

S.-José da Serra da Uruburetama. Freguesia de Nossa Senhora das Mercês, Antigua Vila da Imperatriz, hoje Vila Velha. Soares Bulcão (*Revista de Instituto do Ceará*, LIII, 1939).

Jefes ejecutivos de Filipinas, 1565-1606. P. Evergisto Bazaco, O.P. (*Unitas*, Sept.-Oct.).

La religión en Filipinas. *Idem* (*Ibid.*, Nov.-Dec.).

BOOKS RECEIVED

Allen, Florence E., *This Constitution of Ours* (New York: G. P. Putnam's Sons. 1940. Pp. ix, 198. $2.00).

Americana (New York: American Historical Co. 1940. Pp. 171).

American Historical Association, *Annual Report* for the year 1938 (Washington, D. C.: Government Printing Office. 1939. Pp. xxv, 115. $.75 (cloth)).

Analecta Sacra Tarraconensia. Anuari de la Biblioteca Balmes. Vol. XXI. (Barcelona: Biblioteca Balmes. 1936. Pp. 566).

Autobiography of a College, by the President, Faculty and Students of Mount Mary College (Milwaukee: Bruce Publishing Co. 1939. Pp. xvii, 271).

This is, indeed, a unique volume. The reader will find the book to be just what its title implies, the story of a college with all its plans and aspirations for the future carefully described. The present student body and the alumnae as well as the members of the faculty and of the administration have taken a part in the development of this work. Without intending to be facetious, one could describe the work no more accurately than to say that it follows in its presentation the items of the questionnaires used so effectively by the leading supervising agencies of the country in their efforts to analyze the true worth of an institution of higher learning. Thus Part One treats of the aims, history, statistics, and creed; Part Two describes the physical plant; Part Three, the administration of the college; Part Four, the curriculum; Part Five, the library; Part Six. the student activities; and Part Seven, the record of the alumnae, the product. This book will be of great help to those who are planning to build colleges, or who are in the early stages of their development. We commend especially the chapter which presents the constitution of the college, and we congratulate the authorities on their willingness to publish it for the world to read. *Roy J. Deferrari*

Bonney, M. Thérèse, *The Vatican. Texts and Photographs.* With an Introduction by the Reverend John LaFarge, S.J. (Boston: Houghton Mifflin Co. 1939. Pp. vii, 131. $3.00).

The teacher of history is grateful for every device that aids in making the past more vivid and real to his students. For that reason those who teach courses in the contemporary age will find Miss Bonney's volume of pictures of the Vatican in the pontificate of Pius XI extremely helpful. As Father LaFarge says in his introduction: "Miss Bonney has not just collected photographs of a building. Her alert camera picked up atmosphere and details as an instrument of her own mind. The result is a thing of life, which expresses not just relics of history and accidents of architecture, but the outward manifestation of a living idea" (p. 4). Miss Bonney was the first American photographer to be permitted access to Vatican City to make a pictorial record of the achievements of Pius XI. She has done her work exceedingly well. The chief emphasis is naturally on Vatican City proper and its great basilica, palaces, and gardens. A considerable number of photographs are given to an illustration of the work of Pius XI in improving the Vatican library and the remodeling of the summer villa at Castel Gandolfo. The accompanying text carries several slips. The present pope was not the first papal secretary of state to be elected since Hildebrand (p. 8); neither was Pius XI elected "shortly after his nomination to the Vatican Library" (p. 90), for his occupation of the Warsaw nunciature and the archbishopric of Milan intervened. The present dean of the cardinal deacons bears the name Caccia-

Dominioni, not Dominioni Caccia (p. 32), as also the name of the distinguished Princeton chemist is Hugh Scott Taylor, not Taylor Hugh Scott (p. 68). *John Tracy Ellis*

Bouvier, Guilberte C., *Kateri Tekakwitha* (Montreal: Le Messager Canadien. 1939. Pp. 150).

Brandi, Karl, *The Emperor Charles V* (New York: Alfred Knopf Co. 1939. Pp. 655. $5.00).

Brooks, Philip Coolidge, *Diplomacy and the Borderlands: The Adams-Onis Treaty of 1819* (Berkeley: University of California Press. 1939. Pp. x, 262).

Browe, Peter von, S.J., *Die häufige Kommunion in Mittelalter* (Münster, W.: Regenbergsche Verlagsbuchhandlung. 1938. Pp. viii, 183).

Burton, Katherine, *His Dear Persuasion: The Life of Elizabeth Ann Seton* (New York: Longmans, Green and Co. 1940. Pp. ix, 304. $2.50).

Capen, Louise I, *Across the Ages: The Story of Man's Progress* (New York: American Book Co. 1940. Pp. ii, 841. $2.20).

Castañeda, Carlos E. and Jack A. Dabbs, *Guide to the Latin American Manuscripts in the University of Texas Library* (Cambridge: Harvard University Press. 1939. Pp. x, 217).

Catholic Central Verein of America, *Official Report* of the Eighty-fourth General Convention held at San Francisco, California, July 29th to August 2nd, 1939 (St. Paul: Wanderer Printing Co. Pp. 159).

Catholic University of America, *Jubilee Law Lectures 1889-1939* Roscoe Pound; Daniel J. Lyne; Grenville Clark; Hector David Castro; John J. Burns (Washington, D. C.: Catholic University of America Press. 1939. Pp. 182).

Charanis, Peter, *Church and State in the Later Roman Empire: The Religious Policy of Anastasius the First 491-518* (Madison: University of Wisconsin Press. 1939. Pp. 102. $1.50).

Consilia, Sister Mary, O.P., *Catholic Sociology* (New York: P. J. Kenedy & Sons. 1939. Pp. xiii, 364. $.75 (Paper cover).

Davis, Rose Mary, *The Good Lord Lyttelton* (Bethlehem, Pa.: Times Publishing Co. 1939. Pp. ix, 443). A Ph.D. dissertation done at Columbia University.

Day, J. P., *An Introduction to World Economic History Since the Great War* (New York: Macmillan Co. 1939. Pp. xi, 161. $1.15).

Delanglez, Jean, S.J., *Frontenac and the Jesuits* (Chicago: Institute of Jesuit History. 1939. Pp. vii, 296).

Dorn, Walter L., *The Rise of Modern Europe: Competition for Empire 1740-1763* (New York: Harper & Bros. 1940. Pp. xii, 426. $3.75).

Eaton, Clement, *Freedom of Thought in the Old South* (Durham: Duke University Press. 1940. Pp. xix, 343. $3.00).

Fitzgerald, Sister Mary Paul, *Beacon on the Plains* (Leavenworth, Kansas: Saint Mary College. 1939. Pp. 254. $3.00).

Gabriel, Ralph Henry, *The Course of American Democratic Thought* (New York: Ronald Press Co. 1940. Pp. xi, 452. $4.00).

Gallagher, Louis J., S.J. and Paul V. Donovan, *The Life of Saint Andrew Bobola of the Society of Jesus, Martyr* (Boston: Bruce Humphries, Inc. 1939. Pp. 254. $1.50).

Gilson, Etienne, Translated by A. H. C. Downes, *The Mystical Theology of Saint Bernard* (New York: Sheed & Ward. 1940. Pp. ix, 266. $3.50).

The new volume of Professor Gilson, translated by A. H. C. Downes, is the result of a course given at the Collège de France in 1933, and a series of five lectures at the University College of Wales at Aberystwith. The subject of both was the mystical writings of St. Bernard which are now presented to the public in this volume. This volume appeared in French in the series, *Études de philosophie médiévale.*

Günter, Heinrich. *Das deutsche Mittelalter*, Vol. II (St. Louis and Freiburg i/B: B. Herder Book Co. 1939. Pp. ix, 304. $3.75).

Hanke, Lewis, Editor, Library of Congress, and Raul D'Eca, Associate Editor, Pan-American Union, *Handbook of Latin American Studies: 1938* (Cambridge: Harvard University Press. 1939. Pp. xvi, 468).

Harrison, G. B., *The Elizabethan Journals: Being a Record of those Things most talked of during the years 1591-1603* (New York: Macmillan Co. 1939. Pp. xiii, 364. $4.50).

As the title page and its verso indicate, this is a reprint in one volume, with revisions, of Mr. Harrison's three *Journals*, which first appeared in 1928, 1931, and 1933 respectively. With the exception of the correction of a few misprints and the inclusion of a one-page list of addenda and corrigenda, the revisions are those necessitated by economy in price and size. This reprint affords the student and general reader easy access to the fruits of Mr. Harrison's erudition and unrivalled industry in delving into the backgrounds of Elizabethan literature. One still regrets, however, that the author, in his attempt to unify and popularize essentially scholarly and intrinsically interesting information, has essayed the *tour de force* of casting his materials into a semi-fictional form, interpolating Elizabethan speech with a pseudo-Elizabethan dialect which too frequently lacks both conviction and meaning. *Sister M. Emmanuel Collins*

Hermann Herder 1864-1937 (St. Louis and Freiburg i/B.: B. Herder Book Co. 1938. Pp. 63).

Hessen, Dr. Johannes, *Platonismus und Prophetismus. Die antike und die biblische Geisteswelt in strukturvergleichender Betrachtung* (München: Verlag Ernst Reinhardt. 1939. Pp. 240. Brosch. R.M. 4.80; Leinen R.M. 6.50).

Jackson, Frederick John Foakes, *A History of Church History* (Cambridge: W. Heffer & Sons, Ltd. 1939. Pp. vii, 184. 7 s.d.).

Jolivet, R. (Ed.), *Oeuvres de Saint Augustin. 1st Série: Opuscules.* IV. *Dialogues philosophiques.* I. *Problemes fondamentaux* (Paris: Desclée, de Brouwer & Cie. 1939. Pp. 468. 10).

Jordan, Philip, *William Salter Western Torchbearer* (Oxford, Ohio: Mississippi Valley Press. 1939. Pp. 273. $3.00).

Kern, F., Professor in the University of Bonn. Translated by S. B. Chrimes, Lecturer in the University of Glasgow. *Kingship and Law in the Middle Ages* (Oxford: Basil Blackwell. 1939. Pp. xxxi, 214. 12s.6d.).

Kleber, Albert, O.S.B., *Ferdinand, Indiana 1840-1940: A Bit of Cultural History* (Published by the Author. 1940. Pp. 237).

Knapke, Paul J., *Frederick Barbarossa's Conflict with the Papacy: A Problem of Church and State* (Washington, D. C.: Catholic University of America Press. 1939. Pp. xv, 126).

Langsam, Walter Consuelo, *The World Since 1914.* Fourth Edition (New York: Macmillan Co. 1940. Pp. xviii, 1024. $3.75).

Learned, Ellin Cravin, *Finding the Way: A Tribute to His Eminence the Late Cardinal Del Val* (New York: Parish Visitors of Mary. 1940. Pp. 107. $1.00).

Leslie, Shane, *Mrs. Fitzherbert* (London: Burns Oates & Washbourne. 1939. Pp. xxi, 393. 15s.).

Madariaga, Salvador de, *Christopher Columbus: Being the Life of the Very Magnificent Lord Don Cristobal Colon* (New York: Macmillan Co. 1940. Pp. x, 524. $4.00).

Masseron, Alexandre, *La Divine Comédie* (Paris: Desclée de Bouwer. 1939. Pp. x, 394. Fr. 32).

The author writes this book as an aid for those *honnêtes gens* of France who are afraid to approach the *Divine Comedy* directly and who hesitate also to consult works on Dante. The object of M. Masseron is the popularization of the *Commedia*, without the design to solve problems of interpretation offered by Dante's work. A recurrent humor makes this work increasingly attractive to his *honnêtes gens*, though some serious readers may be annoyed by repeated references

to the *gymnastique* required to traverse portions of Hell (pp. 38, 48, 110), or by illusions to a Beatrice "qui coiffe un peu trop souvent, à notre gôut moderne, le bonnet de docteur" (pp. 97, 333). The author has happily presented an historical sketch of Dante's times, treating Florence, Italy, the empire and the papacy in separate chapters. However, the part played by Dante in the political affairs of 1300 and 1301, culminating in his exile, is obscure. The reader is never told whether Dante was a White or a Black; rather, the implication is that, through his marriage to Gemma Donati, Dante was a Black! (p. 152). The book serves its purpose and should be an aid to prospective readers of Dante, although a well annotated text of the *Commedia* is still the best approach to Dante. For this reason, the completion of the Espinasse-Mongenet edition of the *Paradiso* will be a boon to admirers of Dante in France. *Anthony J. DeVito*

Thomas, Meehan, *Historical Records and Studies*, Vol. XXX (New York: United States Historical Records and Studies. 1939. Pp. 160).

Meng, John J., *Dispatches and Instructions of Conrad Alexandre Gérard 1778-1789*. Historical Documents: Documents Institut Français de Washington (Baltimore: Johns Hopkins Press. 1939. Pp. 966. $6.00).

Michel, Dom Virgil, *The Liturgy of the Church* (New York: Macmillan Co. 1939. Pp. viii, 369. $2.75).

"There is nothing in these pages except what every priest and seminarian should know, and what every Catholic layman has a full right to know." Thus, in the last book to come from his fruitful pen, the late Dom Virgil Michel introduces us to this excellent and practical work on the liturgy. This book is the result of much thought and reading and of a long experience in making strong and popular appeals on behalf of the liturgical revival, which owes so much to him. The chapters on the Mass are the best in the book. The author faced the theological difficulties with reverence, and one feels that his chief aim throughout is to render more understandable and devotional the elements of the sublime sacrifice. Here and in the treatment of the temporal and sanctoral cycles, the writer is refreshingly practical. There is an excellent study of the sacramental system with explanations of its rites and ceremonies which are helpful to the cleric as well as to the layman. In short, "here is God's plenty." There is a perhaps pardonable over-enthusiasm indicated here and there. The bibliography is adequate and the index, wherein so many of our books fail, is complete. *Joseph B. Collins*

Nationalism: A Report of a Study Group of Members of the Royal Institute of International Affairs (New York: Oxford University Press. 1939. Pp. xx, 360. $3.75).

Ogg, Frederick Austin, *European Governments and Politics*. Second Edition —Thoroughly Revised (New York: Macmillan Co. 1939. Pp. viii, 936. $4.25).

This is a revision of Professor Ogg's earlier work of the same title first published in 1934. The revision is largely with the governments of the totalitarian states where chapters have been added dealing more extensively with the role of the parties in these states and with the philosophy and manner in which these governments have functioned to 1939. The revision likewise has extended to the description of the government of France where certain chapters have been almost wholly rewritten. The revised edition will continue to enjoy the reputation of its predecessor, one of the most scholarly and popular texts in the field. *John L. McMahon*

O'Hara, Frank, Joseph O'Leary and Edwin B. Hewes, *Economics—Principles and Problems* (New York: D. Van Nostrand Co. Pp. x, 672. $3.50).

This textbook, planned for use in Catholic colleges, is a combination of the standard variety of textbooks and a short summary of the encyclicals and their application to some current problems. An unusual

arrangement of chapters places the question of population almost at the beginning of the book. A short survey of historical material is woven into many of the chapters. This is always helpful in a survey course as many of the students do not have this essential background. Since the book is expressly planned as "a textbook for Catholic colleges", one might be led to expect a greater emphasis on Catholic teaching in regard to some of the "problems" studied. The encyclical teaching, for instance, is not really woven into the chapters as an integral part. An occasional reference chapter by chapter and then a final chapter "Reconstructing the Social Order" covers the material offered on the Church's teachings on these very important current problems. *Elizabeth Morrissy*

Perbal, R. P., *Les missionaries français et le nationalisme.* Préface de son em. le Cardinal Baudrillart (Paris: Librairie de l'Arc. 1939. Pp. 267. Fr. 48).

Pfeiffer-Belli, Dr. Wolfgang, *Thomas Murner im Schweizer Glaubenskampf. Corpus Catholicorum.* Heft. 22 (Münster i/W: Verlag der Achendorffschen Verlagsbuchhandlung. 1939. Pp. xxxiii, 86. R.M. 4.28).

Philbrick, Francis S. (Ed.), *Pope's Digest 1815;* Vol. II (Springfield, Ill.: Illinois State Historical Library. 1940. Pp. v, 507).

Phillips, Ulrich Bonnell, *The Course of the South to Secession* (New York: D. Appleton-Century. 1939. Pp. 176. $2.50).

Pouliot, Leon, *Premiers Ouvriers de Nouvelle-France* (Montreal: Le Messager Canadien. 1940. Pp. 150).

Priestley, Herbert Ingrim, *France Overseas through the Old Régime: A Study of European Expansion* (New York: D. Appleton-Century. 1939. Pp. xvii, 393. $5.00).

Russell, Nelson Vance, *The British Régime in Michigan and the Old Northwest 1760-1796* (Northfield, Minn.: Carleton College. 1939. Pp. xi, 302).

Salvatorelli, Luigi, *Pio XI e la sua Eredità pontificale* (Torino: Giulio Einaudi Editore. 1939. Pp. 259).

Scarfoglio, Carlo, *England and the Continent* (New York: Fortuny's Publishers. 1939. Pp. 338. $2.75).

Schaefers, Peter, *Accompaniments for Chants in the Catholic Music House and the Gregorian Chant Manual* (New York: Silver Burdett Co. 1939. Pp. vi, 193. $1.32).

Schlesinger, Arthur, *The New Deal in Action 1933-1939* (New York: Macmillan Co. 1940. Pp. 77. $.50).

In this clear and interesting booklet Professor Schlesinger considers the administration of President Roosevelt and the legislation of the New Deal congress under the following divisions: relief, recovery, reform, supreme court and foreign policy. The booklet is primarily intended to serve as a supplement to the author's text and will prove useful in rounding out the second semester's work in any senior high school or college course in American history.

Schurer, Wilhelm, *Aristide Briand und die Trennung von Kirche und Staat in Frankreich* (Basel and Leipzig: Verlag für Recht. 1939. Pp. xv, 138. Fr. 12).

Van Ginneken, Jac, S.J. (Ed.), *Trois Textes pré-Kempistes du premier livre de l'Imitation: a l'occasion de l'anniversaire sexcentenaire de Gerard Groote 1340-1940* (Amsterdam: Uitgave Van de N. W. Noord Hollandsche Uitgavers Maatschappij. 1940. Pp. 156. F. 4.50).

White, Helen C., *To the End of the World* (New York: Macmillan Co. 1939. Pp. 675. $2.50).

The "official" historians of the French Revolution for the most part have chosen to ignore the blind intolerance and fanaticism of the revolutionaries when dealing with the Church. Helen White in her *To the End of the World* has done much to give a historically accurate picture of the Church and the Revolution.